VOX VERA:

OR,

OBSERVATIONS

FROM AMSTERDAM.

Examining

The late Insolencies of some PSEVDO-PVRITANS, Separatists from the Church of GREAT BRITTAINE.

And

Closed vp with a serious three-fold Aduertisement for the generall vse of euery good Subiect within his Maiesties Dominions, but more especially of those in the Kingdome of SCOTLAND.

By PATRICKE SCOT,
North-Brittaine.

STOB. SERM. 44.
Quæ nascentia mala sunt, ea crescentia peiora.

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VOX VERA:

OT THE GENE-
ROVS READER.

IF (as is wittily moralized) infants at their first entry into the world, bewaile the fall of our first *Parents*; I finde no reason why those that are of full age may not *vera voce*, *condole* either priuate *aistempers* or *publike calamities*; or that I should not publish this *abortiue birth*, expostulating against those *Empiricks* and *firebrands*, that labour to enflame the *Church*, and incense the *state*, that thereby a *plurisie* of *troubles* and generall *combustion* might ensue indangering the peace of the one, or troubling the calme of other.

As my *stile* is *dull*, plaine without *affectation*, rather to deliuer *trueth* then shew *art*:

ſo are my *aimes ſincere* and *free* of all *ſquint-eyed* inducements.

My dutie to the *Church*, *allegeance* to my *Soueraigne*, and danger of *ſchiſmaticall præſidents* are the *fires* that haue tempered this *Telamonian ſhield*, vnder whoſe ſhelter this *Shepheard-like ſubiect* oppoſeth the naked ſimplicitie of *trueth* againſt the enraged *Goliahs* of this *age*, armed with gliſtring ſhows of fineſt *forgery*.

One fauour I craue, that thy *miſpriſion* wrong me not, as if I did not diſtinguiſh ſuch *graue*, *ſober*, and peaceable *ſpirits* in the *Clergie* or *Laitie*, at home or abroad, that (though different in opinió in ſome points of externall diſcipline and *policie*) containe themſelues within the *precinct* of that vnity and modeſty preſcribed by the *Apoſtles* in like caſes.

As I eſteeme it *ſacriledge* to detract from the leaſt deſert of any ſober *Chriſtian*: ſo hold I it *Religion* to vnmaske the *viperous brood* of *Parricides*, whoſe inuenomed *ſhafts* I paſſe by with contempt, neglecting whether ſuch *dogs barke*, *ſnarle* or *fawne*. *Dum conſcientiæ ſatisfacio nihil in famam laboro ſequatur*

vel mala dum bene mereor; darke *ſhadowes* doe no leſſe attend beautifull then deformed *bodies*, in brighteſt *Sunſhine*. If I ſhould labor other ſatisfaction, it were an effect of *frenzy* not of *hope*, ſince it is no *trueth* but *opinion* which trauelleth the *Coaſts* without *paſport*, that I am to ſuruey.

If thou read iudiciouſly without partiality, I expect thy fauorable *cenſure* of this *task*, meditated whē the raging *waues* of ſtormy *Seas* incenſed with *thundring winds*, aduanced *deaths pale colours* to the terrour as well of *Mariners* as *Paſſengers*; penned after my ſafe expoſall vpon a forraigne *ſhore*, when the ſad remēbrance of ſome of my friends & familiars lately ſunke into the *vnſatiable belly* of the vaſt *Ocean*, much diſtempered my *braine*, and confuſed my *memory*; now publiſhed to the praiſe of that *ſupreame Maieſtie*, by whoſe grace I hope hereafter, in a more calme aire, to erect a thankfull *memoriall* of ſo great a deliuery. *Farewell.*

P. S.

VOX VERA.

IT is the humour of *ambitious*, *seditious*, and *sciſmaticall* ſpirits, in the entry of their deſignes to ſtudie popularitie, and being drunke with vulgar applauſe, the vaine glory thereof raiſeth their conceits many ſtrains higher then really they are: as if Greatneſſe and Wiſdome ingrauen in their forehead by open force, or ſubtill perſwaſion, might ſurprize both enemies and friends, when in true portraiture they reſemble the rearers vp of Babel, the Furies that moſt torment the world, and that *Cerberus* that ſets open hell gates, to let looſe ſuch ſpirits as fill the world with impoſture, in this period, or rather dregs of decaying time, wherein the imperious nature of domination in irregular minds cannot indure limitation, but muſt, and will, range abroad in the wide wilde-field of humours, and draw attentiue Auditors to the Prologue of ſuch Tragedies as are embelliſhed with ſhowes of great matters; or rather falſe hopes to conquer the world with the Sword of the Spirit: as if all others were poſſeſſed with a Lethargie or Frenſie

Fauor in apud Stob.

Laſtab. 3. Philoſt.

2. Tim. cap. 3. v. 1. 3. 4 5.

(extreme diſeaſes that cannot bee cured with *Manna* and gentle remedies) and that ſuch *Quackſaluers* are onely the *Phiſitians* to cure the world ſo deadly diſtempered.

Euſ hiſtor. Eccleſ. Thus from the beginning hath God left ſome remnants of Cananites to proue Iſrael by them, & to teach them ware that did not know it before, thereby trying the faith and patience of his Church, which neuer wanteth *Seminaries* of *Atheiſme*, and brochers of lewd libertie, who vnder religious habit are the ſole enemies to all religion.

Floren. Schon. *Sub hoc mantili & cucullo multarum fraudum, ſeruida ingenia violentiam naturæ, aut profundam ambitionem velare ſtudent.*

The Induction The time allotted to theſe enſuing obſeruatiõs ſhould run out, before I brought to the view of the Reader, the leaſt part of thoſe inſtances of this kind, wherwith both Churches and States haue been infected or poyſoned; all which I will leaue, and onely bring to the Stage ſome few of the moſt recent diſloyall practiſes, and ſelfe conceited *ſciſmaticall opinions*, of home-bred *phariſaicall hypocrites*, that bluſh not to aſſume the face of an harlot, *ſurrepticiouſly* chalenge the title of the Church, & ſend abroad ſuch poſitions, as labor to draw ſoueraigntie into contempt, annihilate iuſt lawes, taint ſuperiour powers with diſgracefull notes, and erect democracie or orderleſſe confuſion, in both Church and State, if the moſt deuouring ſtomach of ambition or ſingularitie, could ſwallow ſuch choking morſels before it come at them.

Ludit

Ludit in humanis diuina potentia rebus.

He that made the world, can make ſuch learn by their errors, *Plus eſt in artifice quam in arte.*

Would to God I could ſaile by ſome other point of the *Compaſſe*, then by that which directeth my courſe againſt thoſe *rockes of diuiſion*, or *ſinking ſhallowes of diſloyaltie*, whereupon it is likely, ſome Separatiſts from the Church of great Britaine are already ſhip-broken; and that others, yet toſſed with ſciſmaticall ſtormes, are like to be caſt vpon the ſame Coaſt.

Let it not then ſeeme ſtrange to the eye of preiudicate opinion, that the common obligation of euery good ſubiect, tieth me to expoſtulate againſt the malitious forgeries of ſuch enemies to peace; as vncouer theſe Trophes of diſgrace, which they haue erected to tell their ſhame to poſteritie, and to ſound the depth of theſe riotous miſdemeanours, which in my late ſuruey of the *vnited Prouinces*, I haue ſeene, at *Amſterdam*, and other places; where diſperſing of infamous *Libels*, might either curry fauour in the eye of licentious *Libertines*, malecontented *Fugitiues*, or profeſſed Enemies.

There, I did behold, euery Bookeſellers ſhop, and moſt Pedlers ſtalles, loaden with the nullitie of *Perthes* aſſembly; the Altar of *Damaſcus*, the Dialogue betwixt *Theophilus* and *Coſmophilus*, the Speech of the Church of Scotland to her beloued Children, and the courſe of Conformitie ioyned with all theſe (ſeuerally printed before) reprinted in one volume, and to be ſold at no leſſe rate then if they had beene Oracles of *Apollo*.

Secondly, did come to my hand the petition of the Kirke of *Scotland* to the heigh *Parliament* of *England* a *methodicall* well digeſted *peece* beſeeming the pretended Church that did preferre it: next was offered to me, *Speculum belli ſacri*, or the mirrour of holy warre, a ſquint eyed worke looking at military inſtructions, but aiming at idle impetinent, impudent and fond applications, as if *Giges* ring had beene vpon the *Authours* finger, or his whole body ſheltered when his head was not couered: next to my greater admiration, did I behold *Altare Damaſcenum, ſeu politia Eccleſiæ Anglicanæ obtruſa Eccleſiæ Scoticanæ à formaliſta quodam delineata opera Edwardi Didoclauii, cui locis ſuis inſerta confutatio Paraneſeos Tileni ad Scotos, cui adiuncta Epiſtola Philadelphi de regimine Eccleſiæ Scoticanæ per Anonimum.* Theſe were cloſed vp a malicious Satiriſme againſt a learned graue Treatiſe written by the Archbiſhop of Saint *Andrewes*, whoſe integritie of life, and ſinceritie of *Religion*, none but barking curres can taxe.

In all theſe trumpets of *Sedition*, whether in Engliſh to enſnare *domeſtike natiues*, or in Latine to perſwade *forraigne alients* to their faction, *ſacred ſcripture* was neuer more ſenſibly corrupted, more wickedly wreſted, more impertinently applyed, neither was euer the ſacred perſon of *Soueraignitie*, the dignitie of the *learned Clergie*, the communion of Chriſtians and the loyaltie of good ſubiects moretrampled vpon, by the moſt prophane *Atheiſt* or *heretike*, or by *Sathan* himſelfe then by theſe poyſonable *Satiriſmes* ouer-

flowing

flowing with gall, and masked with prepoſterous zeale; in which mirrors of conſpiracy euery good ſubiect may obſerue, that if it were as eaſie to ſome of thoſe violent ſpirits, to bring their purpoſes to their ends, as it is to finde ſhadowes for their pretences, it is to be feared the fruites of their vnſanctified doctrine ſhould haue beene dyed in blood long ago, and warranted with *ſic dicit Dominus* A bloody diſpoſition is as well concomitant to *ſciſmatikes* as profeſt *Atheiſts*, and where euer the quickſiluer of *ſeparation* is ingredient, there the fire of contention is *vnquenchable*, howſoeuer it may bee ſmothered for a time into aſhes of ſeeming holineſſe. *Pirates* haue their prayers as well as honeſt Merchants; *Geta* in killing his brother *Caracalla* had his bloody Maske; when *Sathan* appeared to *Saul*, hee was lapped in *Samuels* Mantle; *Mahomet* did abuſe the world with the name of the Angell *Gabriel*; the Tempter could alledge Scripture againſt *Chriſt* himſelfe; and it is credibly reported, that an *Amſterdam* ſiſter did encourage her owne daughter to periury by telling her, *It is better to fall in the hands of God, then of man.* Aske whatſoeuer ſciſmaticke the reaſon of their profeſſion, and they will anſwer, that the ſacred Scripture is the leuell whereby they ſquare the frame and infallibilitie of their ſeuerall Churches; why may not then *Didoclauius*, *Philadelphus*, *Anonimus*, or the other late *Lybellers* imitate ſuch preſidents, and peruert ſcriptures as wel as others; yet me thinkes it ſhould ſeem ſtrange in the eie of ſober iudgmēt that men profeſſing to

Erasm. in apo.

Fulgoſ. ex. Swet. on. Dion. Nic.

Sa. 1. 1. 18. 14.

Mat. 4. 6.

Knox ad Nobilit. Scot. and in his hiſt of Scot. Goodman vpon the 17. of Exod.

to haue the onely truth of religion ſhould equally proſecute their ſeditious deſignes without conſcience in contempt of authoritie, as they make *Idols* of their owne braine-ſicke conceptions againſt the rules of true wiſdom. When any of contrary opinion, following the ordinance of the Church, ſtrengthened by ciuill power, would louingly perſwade them to forbeare to walke in forbidden pathes, they cloſe their eares, or without weighing of reaſon, anſwer by the words of *Iohn, we are of God, he that knoweth God heareth vs*, as for the reſt, *they are of the world & the world whoſe pompe & & vanitie they follow heareth them*: when the dignity of authoritie, and honour of Gods Magiſtrates is vpholden againſt them, or their inabilitie to iudge in the *miſteries* of *State* ſhewne them: they anſwer with the Anabaptiſt, *God hath choſen the ſimple*. Will you ſo ſenſibly conuince them of folly, that very children may vpbraid them of it, they will tell you that *Chriſts owne Apoſtles were accounted mad*. Selfe conceit and flatterie hath ſo tickled and ſcratched their tender eares, that they are impatient of the leaſt touch of rough truth. When admonition nor no faire means can preuaile, let them but feele the lighteſt dramme of iuſtice, they ſtreight lay vpon Gods vicegerents; whatſoeuer they any where finde againſt the crueltie of moſt blood thirſtie tyrants, drawing to themſelues all ſuch ſentences as Scripture hath for innocency perſecuted for righteouſneſſe, as if euery ſeditious diſturber of State that ſuffers for diſobedience and breach of Chriſtian vnitie might chalenge the name of a Martir.

2. Tim. 4. 3.

Theſe

Theſe be the paths wherein *ſeparation* walketh, the ſteps it doth tread, the doctrine wherein it is trained vp in the ſchoole of faction and the toyles and toſſings of vnquiet ſpirits that are ſo diſtaſtfull to men of more peaceable temper, that if violence done to religion, vncharitable railing againſt *Maieſtie* and *Magiſtracy*, might be buried in ſilence, they would rather ſuffer millions of perſonall aſperſions, then interrupt the peace of the Church or quiet of the ſtate, by oppoſing the ſiſmaticall practices of reſtleſſe braines, who like fiſhers in troubled waters, delight in commotions and tumults: *Quam dignitatis ſedem quieta reſpublica diſperant eam perturbata ſe conſequi poſſe arbitrantur.*

But when the *King* which is the head, or the *State* which is the body, or *Religion* which is the *ſoule* of the commonwealth, are in queſtion to receiue preiudice; neceſſitie, which is a law aboue all lawes, ſupplies the place of an ordinary calling: then it is a harmeſull modeſtie to keepe ſilence, or too late to diſcouer ſuch *ſulphurious mines* when the match kiſſeth the powder. As when the ſhadow of mount *Athos* reacheth the Ile *Lemnos*, it is a ſure forerunner of the going downe of the Sun, and time for ſhepheards to impale their flockes: So when ſeditious confuſion ſtriues to ouer-reach both *Church* and *State*, it is time as wel to ſubiect as magiſtrate according to their ſeuerall places, to remoue ſuch fuell, leaſt the fire become vnquenchable, and bring ruine on the one, and deſolation on the other. O miſerable times, *vbi tacere non licet quid cuiquam licet?*

Is it not a moſt arrogant preſumption, that humo-

riſts

riſts vnder zealous pretexts ſhould preferre ſingular paradoxes of pride and contention, for euery circumſtance of leaſt moment, to the feeding of their flockes, vpon the ſweet paſtors of *humility*, *charity*, and other Chriſtian duties? it is aboue admiration, that others ſhould glory more in their adherents to ſuch lying *Oracles*, then in their Chriſtian obedience inioyned or pietie profeſſed. Is there a more palpable errour then to receiue euery article of externall diſcipline with the like reuerence, honour them with the like regard, and defend them with the like tenacitie, as if they were matters of *faith* commanded by *canonicall Scripture*.

The Apoſtles and ſacred writ haue deliuered vnto vs, no other precepts, concerning the externall gouernment of the Church, then that *all things in the Church may be done decently and in order*: But on the
1.Cor.14.4. contrary, our *Didoclauius* and his followers charge vs a: no leſſe perill then our ſoules, that we marre all decency, ouerturne all order, by diſparaging the ſtate with contempt, and making that *honourable Title* of true *Catholike* euer lyable to ſcandall, if not to ſciſſure, ſo long as *phantaſticall ſuggeſtion* prates that the Church cannot ſtand except tyed to euery circumſtance of pollicy and diſcipline, when indeed ſuch deſignes are onely to erect democratie, and bring confuſed paritie into the houſe of God, *by men who profeſſe they know God but by their workes they deny him.*
2.Tim.3.5.

Flor.Sent. *Religio paſſim in ore improbitas in corde, liuor honeſti ztelo perſonatur, maledicentia ſucat morbum titulo libertatis,*

tis, & tam callide hæc imponunt vt noſci niſi difficulter non queant, porro quia vinenum quò dulcius eò periculoſius eſt.

We are now become *Saints* in ſhow, but *Scribians* in ſubſtance; it ſuffiſeth if we can prate of our externall knowledge, boaſt of our verball ſpeculation, inforce a ſophiſticated diſpute, diſprouing our obedience to thoſe whom God hath ſet ouer vs. *Tandem eo dementiæ deuenimus, vt gloriemur iis, quibus erubeſcere oportebat & quod vnum habemus in malis bonum perdimus peccandi verecundiam.*

Let vs looke with impartiall eies vpon the late proceedings of our owne *Separatiſts*, and vpon what reaſons their fained griefes are grounded, and we ſhall eaſily perceiue whether the Church their Mother if they diſclaime her not (as ſome already haue done) hath left her motherly care or his Maieſty, vnto whom they owe obedience, if they haue any conſcience (which is to be doubted) hath exceeded the extent of Soueraignty, or they their Miniſteriall function, or dutifull allegeance in impugning either the one or the other.

That I may cleare this the better, and ſhew *Hercules* by his foot, I will leaue generals, and deſcend to my particular obſeruations picked out of a ſhort view of ſome few paſſages contained in the huge *Chaos* of thoſe infamous libels, which I haue already mentioned, whether they goe current vnder the name of *Diclanius*, *Philadelphus*, *Anonymus*, or other titles, rather diſtinguiſhing audacious attempts then perſons.

In the Epiſtle to the Altar of *Damaſcus*, cenſuring his Maieſties learned and Princely *Baſilicon doron*, theſe be the words of *Didoclauius*, *Audite hoſtem nobis inſeſtiſsimum regem Brittanniæ*, *&c.* A little after in that ſame Epiſtle, *Pro principe Apoſtata non orandum docet Apoſtolus, ordines in ordinem redigere poſſe tirannum, & gladium e furioſi manibus extarquere, veriſimile eſt aliquos cenſuiſſe, nam id ſentiunt viri docti.*

Thirdly, in that Epiſtle he is not aſhamed to proclaime an impudent knowne vntruth in theſe words. *Anno ſecundo poſt regis in Angliam aduentum* 300. *Miniſtri vel libertate concionandi mulctati, vel beneficio priuati vel excommunicationis fulmine icti, vel in carcerem coniecti, vel ſolum vertere coacti &c. ſuperiorum temporum annales replicanti reperire non eſt grauiorem, ſub vllo principe fidem orthodoxam profitente perſecutionem.*

In the courſe of conformitie, page 88. theſe be the words of the ſame authour; the *Idolatry of* Ieroboam (ſaith he) *might haue as well beene defended, by the authority and kirke of that age, as Idolatry of this age by the State and Clergy*; now ioyne all theſe together and you ſhall the better without comment, vnderſtand the one by the other, and by what ſpirit a priuate man, impudently taxing King, Clergy and Gouernment to which hee ought obedience, preferreth ſuch doctrine to which hee is aſhamed, otherwiſe to affixe his name, then by *anagrammatizing Dauidis Calderwodi* into *Edwardi Didoclauii*, as if none but the brethren of his owne language could diſſolue ſuch a

Gordian

Gordian knot, explaine this subtill *Hieroglyphicke*, extricate this labyrinthian riddle, or finde out a Woodcocke by the eye.

To come from the Title to the Subiect, there was neuer Christian pen that did blot paper with so barbarous *Aphorismes*, scandalous comparisons, and dishonourable reproches, all which vntruthes from the mouth of a shameleſſe lybeller, are honorable badges to vertues.

Miriam was branded with leprosie, because in bitternesse she once reproued *Moses* for his *Æthiopian* wife. *Schemei* rayled but once against the Lords annoynted, and yet had his reward. *Cham* but once mocked his fathers drunken nakednesse, and yet had his fathers curse; but this curſed *Schemei*, and vnnaturall *Cham* neuer ceaseth to curse both *Prince*, *Prophet* and *Priest*, and vpbrayd the comely clothed sobrietie of his parents, and yet looketh to be honoured as an *Oracle* or *canonized Saint*. Num. 12. 10. 2. Sam. 16. 5. Gen. 9. 22.

How dareth this *Cirian* Wolfe barke against that *Moone*, whose light borrowed from the great *eye of Heauen*, dissipates the *Cimerian* darkenesse of that night, in whose obscuritie hee thirsteth to prey vpon the innocencie of vnwarie sheepe, or thinketh this bastardly brat that his Maiestie hath not thousands, the least scratch of whose pens is able to brand his face with blacke infamie, if they wold interrupt more profitable studies by honoring a factious libeller, with answer to beggerly collections, borrowed as well from the dregs of *Schismaticall* opi- Strob. apud Plin.

nions, as from the corrupt pudles of some *double tonged Lawyers*, and informatory papers of the *seditious* brethren of his owne profession, euery materiall point whereof is so fully already answered, and conuinced by men learned, truly religious and Church Councels, confirmed by Parliament, the *representatiue body* of the State, that if truth might haue trust, or reason place, the chiefe maintainers of that orderlesse frame might be satisfied, or giue sentence against themselues to be thrust out of the *Church* for such *irregular*, rude and intemperate *passions*, as in bitternes of gall makes a *sciſſure* in the vnitie of the Church, and exposeth the sacred name of Soueraignitie to contempt, or rather annihilates it.

Chilon optimam pronuntiauit Remp. quæ maximè leges minime autem Rhetoris audiat. Sto. Ser. 42.

Non est opus quoties libet ogganire eadem conuitia reſellere vind. Phil. pag 951.

But leſt it be thought, that rather *passion* then *reason* thus transports me, I will first examine the suggested degrees of persecution, whereupon this *trumpet* of *sedition* buildeth his *reasonleſſe railing*, and then the dignitie of the gouernment whereof he so much boasted.

To come to the first, he aggrauates the persecution by the number persecuted, *viz*, 300. then discending to the persons of some prime men so persecuted, hee nameth Master *Robert Bruce*, Master *Andrew* and Master *Iames Melvils*, with some other few.

Epist. Altar. Damasc.

The first, he saith, hath beene *terra iactatus & vndis*, or subiected to the extremitie of *persecution*; for the space of twenty three yeeres: then after an *emphaticall Eptlogue* of his discent and praises, hee exclaimeth, *anima mea cum anima tua Bruci.*

For

For the praiſes due to that reuerend well diſcended Gentleman, I thinke he hath ſaid too little, and that he hath deſerued the pen of a more famous Authour to *blazon* his commendation; but that Maſter *Robert Bruce* will echo a rayler, with *anima mea cum animis eorum Dioclanii*, is more then I will beleeue.

That the leaſt touch of any ſuch ſeueritie hath bin vſed againſt Maſter *Robert Bruce*, it is more then himſelfe will confirme: the limitation of his reſidence within ſuch places where his Miniſterie might bee moſt profitable, and he leaſt troubled with ſeditious motions of violent ſpirits (whoſe inconſiderate attempts much greeueth him) was done vpon mature deliberation, and warranted with diuine and humane Lawes.

Maſter *Andrew Melvil* a learned man, whoſe memorie, as on the one part, I will not mention without modeſt reſpect: ſo on the other part, leſt I ſhould wrong the truth, or ſmother his *Maieſties gracious reſpect* to him; I can ſay no leſſe then his intollerable *fiery humour* ſeconded with a miſregard of his *ſuperiours* and *place*, did precipitate him into the abridgement of his libertie. In all which time his *Maieſties* care was ſuch of him (as I haue heard Maſter *Melvill* confeſſe) that neuer ſubiect of his condition had greater fauour at libertie then he in reſtraint; neither was the *Duke* of *Bulloignes* requeſt for his libertie, without his *Maieſties* knowne willingneſſe, who condeſcended at firſt, or rather prompted the *Dukes motion*. Maſter *Iames Melvil* a man of more mild diſpoſition and quiet temper, yet

nions, as from the corrupt pudles of some *double tonged Lawyers*, and informatory papers of the *seditious* brethren of his owne profession, euery materiall point whereof is so fully already answered, and conuinced by men learned, truly religious and Church Councels, confirmed by Parliament, the *representatiue body* of the State, that if truth might haue trust, or reason place, the chiefe maintainers of that orderlesse frame might be satisfied, or giue sentence against themselues to be thrust out of the *Church* for such *irregular*, rude and intemperate *passions*, as in bitternes of gall makes a *sciſſure* in the vnitie of the Church, and exposeth the sacred name of Soueraignetie to contempt, or rather annihilates it.

Chilon optimam pronuntiauit Remp. quæ maximè leges minime autem Rhetoris audiat. Sto. Ser. 41.

Non est opus quoties libet ogganire eadem conuitia retellere vind. Phil. pag 951.

But lest it be thought, that rather *passion* then *reason* thus transports me, I will first examine the suggested degrees of persecution, whereupon this *trumpet* of *sedition* buildeth his *reasonlesse railing*, and then the dignitie of the gouernment whereof he so much boasted.

To come to the first, he aggrauates the persecution by the number persecuted, *viz*, 300. then discending to the persons of some prime men so persecuted, hee nameth Master *Robert Bruce*, Master *Andrew* and Master *Iames Melvils*, with some other few.

Epist. Altar. Damasc.

The first, he saith, hath beene *terra iactatus & vndis*, or subiected to the extremitie of *persecution*; for the space of twenty three yeeres: then after an *emphaticall Epilogue* of his discent and praises, hee exclaimeth, *anima mea cum anima tua Bruci.*

For

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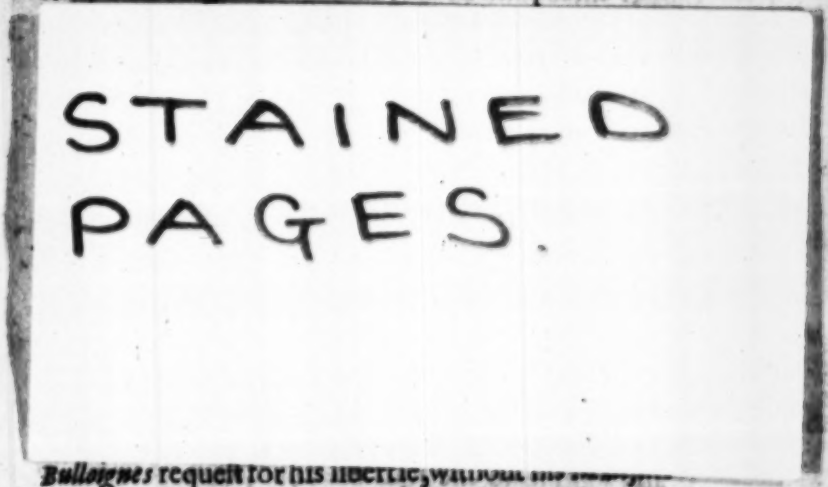

Bulloignes requeſt for his libertie, without [illegible] knowne willingneſſe, who condeſcended at firſt, or rather prompted the *Dukes motion*. Maſter *Iames Melvil* a man of more mild diſpoſition and quiet temper, yet ſo

so farre ingaged in the factious course of his *brethren* that hee could not reclaime himselfe when (as is well knowne) hee most earnestly desired: hee liued at *Berwicke* with greater content, and had better meanes allowed him then euer hee had in *Scotland*, neither in all that time was his *Maiesties* beneuolence wanting.

Some others of the Ministery that were sentenced to exile, in mitigation of a capitall iudgement giuen against them, vpon acknowledgement of their offence, were recalled and restored to their owne or better places.

If there hath beene, or yet be, any in *Scotland* silenced or confined, it was, and is, vpon their contemptuous misdemeanours, and vpon mature legall proceedings against them; whereof the whole number (so farre as I can learne) doth not amount to halfe a hundreth, farre lesse multiply to three hundred inlarged by the lybeller.

If he calleth those persecuted Saints, whose benefices his *Maiestie* hath enlarged out of his Crowne reuenues, he erreth not so much, if he had sayd sixe hundred, as he doth now in mistaking three hundred for fiftie or fewer: but it is the nature of base ingratitude, to receiue more easily bad impressions then good, to abstract frō the realitie of benefits receiued, and aggrauate the least misconception of iniuries offered.

Nihil amat cum ingratum amat, neque stipula lunius pondus, quam fides eius.

It

It is ſaid by that *famous* but dead *ſtatua* of *Memnon* did alwayes reſound cheerfull *echoes*, when the *Suns* golden *Beames* did ſhine vpon it; but now many liuing *ſtatues* in place of cheerfull *acclamations* of ioy and content, for ſo great benefits as they dayly receiue, ſend backe nothing but bitter *exclamations*, and whatſoeuer may *eternize ingratitude* whoſe bluſhing pen writeth royall fauours in duſt, and *imaginarie diſguſts* in *marble*.

Loe this is the *perſecution*, this the *tyrranny*, and theſe be the perſecuted, *quibus nihil relictum niſi miſeram vitã vt miſeriã ſentiant*. Epiſt. Vind. Philadel. Whether this be a true hiſtory or an apochriphall fable, I appeale to impartiall cenſure, whether in the moſt ſtrict enquiry into thoſe iuſt animaduerſions, or rather preuentions of further contempt againſt the refractarie *Miniſters*, any thing can be found but diuine wiſedome, long *patience* and *iuſtice*, rather ouerſeaſoned with *mercy*, then affected to the leaſt inclination of *ſeueritie*, or whether it be *Antichriſtian zeale* accompanied with pride, malice and contempt, or true zeale attended with *Faith*, *Charitie*, and *Humilitie*, that tickleth the fancy of the *penman* of the greateſt perſecution that can bee found in any hiſtory? This is the *Philadelphian Euſebius* and learned *Rabbin* that out of the *Sanhedrime* of his fiery braine muſt rule both Church and State by ſuch *Catilinarian Gloſſes*, as introduce mutinous *anarchie* and are onely vailes to couer the face of treaſon, that it bee not ſeene in its vgly ſhape. Epiſt. Vind. Philadel. This is the *champion Dido-clauius*, whoſe *Herculean* labours muſt re-erect *Diſciplinam optime ſtabilitatem & feliciter adminiſtratam*,

or

or more truely, the frame of *implacable paritie*, agreeing in nothing but in *discord*, and onely constant in *inconstancie*, as shall appeare by the discipline so highly aduanced and pictured by another brother of the purer profession.

Phil. de Reg. Eccles. Stob: pag. 1.

Although, sayth *Philadelphus*, our Church acknowledge foure sorts of *Ministers*, *Pastors*, *Doctors*, *Elders*, and *Deacons*, yet the office of *Doctor* hath not beene in vse otherwise then in the *Schooles*, but the reformation was effected by other three members, with the helpe of the *Nobilitie* and *Communaltie*.

First, then we haue a *Doctor* one of the foure pillars of the foundation of this *gouernment*; yet that neither *Philadelphus* or his brethren haue made, not onely no vse of that name, but rather persecuted it with extremitie of *enuy*, their bitter inuectiues against the late institution of Doctors in *Scotland* will fully demonstrate; because the title of a *Doctor* seemed to looke a little higher then *paritie* could well indure, they did reiect it which by time might haue ouer-topped them, and vsed the helpe of some of the Nobilitie and violent common people, in the reformation; the first were powerfull, being inuested in the *Church reuenues*, the other forward and fit instruments to advance *anarchie*.

Here is a fourefold *frame* lam'd already of a *foot* by their owne records, if a *politicke* or *naturall body* may not subsist intire without a prime member.

Now let vs distinctly examine the progresse of this externall gouernment, wherein first behold (which

Phila-

Philadelphus ſmothereth in ſilence) the good *Corne* purged with the *Chaffe*, the *wheate* with the *Cockle*, or the good things remoued with the bad, and the ancient *monuments* and *policie* of the *kingdome* ouerthrown or demoliſhed by head-ſtrong *violence*.

Next, that they might not ſeeme to ouerturne all *order* at once, *Biſhops* that renounced *Popiſme* were continued, conditionally, that they ſhould maintaine *Paſtors* in their *Dioceſſes*. Philadel. p. 3.

Epiſcopis qui eierato Papiſmo ad cauſam religionis ſe adiungebant conceſſum vt reditibus fruerentur, ea lege vt paſtores in ſuis dioceſibus alerent.

Next, were *ſuperintendents* eſtabliſhed in the place of Biſhops as well to admit and exauctorate *Miniſters* as to adminiſtrate diuine ſeruice, *Statuit Eccleſia ex ſelectiſsimis Paſtoribus duodecem eligi, quibus daretur in deſignatis ſibi prouinciis poteſtas ſacra adminiſtrandi auctorandi & exauctorandi paſtores, hos ſuperintendentes apellabant & inſumptum maiori ſtipendio inſtruebant.* Philadel. ibid. pag. 3.

Not long after (whether the *emenencie* of *ſuperintendents* did become ſuſpicious to *generall aſſemblies*, or whether they did not keepe their accounts ſtreight, they were firſt tied to a yeerely account to the brethren aſſembled; after that, certaine *Commiſsioners* of the *Miniſtrie* were adioyned to them (as it ſeemeth) to keepe them within the limits of their iniunctions, howſoeuer *ſuperintendents* and the former *Biſhops* were onely *fires* to *premature* the enſuing *anarchy*, thundred out by *Iohn Knox*, by whom the gouernment of the Church was wholly directed. Ibid. p. 4.

In hoc negotio nemo neſcit maiorem Knoxii quam omnium ſuperintendentium laudem fuiſſe. Vind. Phil. pag. 27.

Phila. p. 5. In the assembly holden at *Leeth, anno* 1571. *January* 12. *Bishops* were againe established, but not without opposition following; the next yeere in the *Sinod* holden at *Pearthe*, wherein the disciples of *Knox* made earnest protestation against the *gouernment* of *Bishops*. Anno 1573. the *generall assemblies* did inioyne *Bishops* to haue no further *authoritie* then *superintendents* had before.

Ibid. In the assembly holden at *Edenborrough*, ann. 1575. it was disputed, whether the office of a *Bishop* was a place of *charge* or of *dignitie*, a *Thesis* not vnlike that of the *Popish Clergy* making question to whom the *Lords Prayer* should be directed.

Pag. 6. In the assembly following at *Edenborrough*, anno 1576. the office of Bishops is declared titular, and they tyed to the gouernment of one *Flocke*, without *supremacy* at all, ouer other *Pastours*, so that now they are a Stage lower then *superintendents*, with whom they were equals by the *Canons* of the former assembly.

Ibid. Anno. 1577. the second booke of *Church gouernment* was confirmed and published, the *Hierarchy* of *Bishops* condemned, and new lawes of *discipline* established.

Ibid. In the assembly holden at *Dundie*, anno 1580. *Bishops* were deuested of all *authority*, their office declared to be a humane inuention receiued to the preiudice of the Church, to bee razed out of the gouernment thereof, and they inioyned to yeeld to this decree, vnder the paine of excommunication. But lest such dayly *nouations* might argue *Proteus*-like changes

Ibid. in this gouernment, *Philadelphus* subioyneth a reason, *multæ erant de negligentia & ignorantia Episcoporum querelæ.*

querela. Such lips, such latice, or a mad concluſion of a fond propoſition, as if I ſhould ſay, becauſe *Philadelphus*, *Didoclauius* and the like *fire-brands* are the ſtaines of the Miniſtry, and diſturbers of the Church; therefore the *office* of all Paſtors is vtterly to be defaced and forbidden: the caſes are matches, if the one may ſtand in *Law*, the other may; and if we condemne the one, wee muſt condemne the other; for, if we reaſon from the abuſe of good things to the remouing of them, we ſhall fall into an *anarchy* and ouerthrow all *reaſon.*

In the aſſembly holden at *Glaſcow*, 1581. Aprill 24. *Presbiteriall gouernment*, and what elſe might aduance *democratie*, was eſtabliſhed, and continued without great encreaſe, till the aſſembly holden 1590. that *paritie* began to waxe like a *gourd*; then were *Commiſſioners* or *Prouinciall ouer-ſeers* diſcharged, and their power conferred vpon *Presbiteriall* aſſemblies, as the vndoubted right of thoſe *pupils* that were but nine yeeres of age. Ibid. pag. 6.

Comiſſionariorum ſiue viſitatorum prouinciarum poteſtas abrogata eſt, eorumque munus Presbiteriis tanquam ius ſuum conceſſum eſt. Phil. p. 6.

From the beginning of *Presbiteriall* gouernment vnto anno 1600. or thereabouts, by the records of generall, prouincial, presbiteriall aſſemblies, and *Parochiall ſeſſions*, nothing is to be found but the *Auſtrian plus vltra* dayly encroacht vpon, and euery day new deuiſes. In the time of this raging confuſion *Maieſty* was ouer-ſwayed with clamorous railing, faction incited, maintained and defended by *adherence* of moſt

part of the *Miniſtrie* to the ſtrongeſt partie of thoſe *combuſtions*, that were too common in thoſe dayes, but *now* are happily remoued by the wiſdome of that *King*, whom refractarie *furies* hath from his very infancie ſo *barbarouſly*, *inſolently*, and *vnthankefully* oppoſed, that by *diuine* and *nationall Lawes* iuſtly might hee haue curbed ſuch *madneſſe* with a more ſtrict *cenſure*, then by his milde and *royall* regrate in his learned *Princely Baſilicon Doron*, that he had found more trueth and loyaltie, amongſt the dregs of his Subiects, then with thoſe, who againſt all moderation, and the conſcience of their profeſſion, had left no practiſe vnaſſayed againſt Soueraigntie, that either faction or vulgar applauſe could *conciliate*.

Epiſt. Altar Damaſc.

I might add here many rare *paradoxes*, inſolent *miſdemeanours*, and bold *attempts*, not beſeeming Chriſtian ſobrietie, much leſſe the approbation of a well ſettled gouernment: but if it appeare, that either the frame or adminiſtration pictured by *Philadelphus*, bee orderly or any way ſorting with an happy gouernement, I deſire to know what is *anarchie*, diſloyaltie and ſedition? but I leaue the preſſure of ſuch feſtered ſores, and continue my *enquirie* in the late actions of that *impure Spawne* of thoſe *Separatiſts* whoſe *Grachus* doctrine, *Catechiſme* of *ſedition* & ſchoole of *faction* is neither *compatible* with the Lawes of God or Empire, or any thing elſe then the ouer flowing of the ſurfetting ſtomach of *Muncer* the Anabaptiſt, who drunke in ſelfe-conceit, did boſt to conquer the world with the ſword of the *Spirit*: *Et cogere vniuerſum orbem gladio Gedeonis ad nomen Chriſti regnum inſtituendum*

Gual. Tug:

But

But leſt any man ſhould doubt of the perfection of the gouernment ſo highly aduanced, *Philadelphus* crownes it with *tum quidem bene currebamus.* Philadelp. p. 9.

It is well ſaid Sir, yet giue me leaue to tell you, that oft times the more haſte the worſe ſpeede, and that *feſtina lente* in gouernment is more ſure, and commeth oft times more ſafely home, then that hot ſpurre, that either ſpoyles his horſe, or runneth himſelfe out of winde or ioynt; or as your *anarchie* that was rotten before it was ripe. Yet let vs heare an vncharitable gloſſe vpon an Apocriphall text, or the reaſon which *Philadelphus* giueth, that this happines was interrupted by the bringing in of Biſhops.

Diabolus (ſayth he) *hanc felicitatem inuidens tertium Epiſcoporum genus noua arte ſuppoſuit.* Philad. ibid.

For anſwer to ſuch prophane cenſures, I can ſay no leſſe, then that as his former running courſe did ſhew more will then wiſdome, and hath ſhortned the life of conſiſtorian diſcipline and prematured violence: ſo is his ragged reaſon againſt all reaſon or probabilitie, that the *Prince* of *darkeneſſe* and confuſion ſhould enuy *anarchy*, and haue any hand in the *frame* of good *gouernment*, which is a chiefe *type* of Gods preſence, and the *ſnaſle* that curbeth the *pride*, *ſelfe-conceit* and *preſumption* of vnſtayed *ſpirits*, who oft times in repining againſt *Magiſtracy*, are authours in their owne *deſtruction.*

Thus haue you heard, how *Didoclauius* and *Philadelphus* doe tilt at *King* and *Clergy*; now you ſhall heare another *bird* of that ſame *feather* runne the *wild-Gooſe* chaſe at *Councell* and *Court*, taking aime through a

falſe looking glaſſe, lately framed by a Scotiſh Separatiſt, and ſteeled or put in a raving ſtile at *Leiden* by an Engliſh *Browniſt*.

Speeul.bell. Sacr.pag.97.

A forme-changing *Proteus* (ſaith this new Doctor) a trecherous *Seianus*, a time ſeruing *Abiathar*, a *Statizing Achitophel*, a *calumniating Doeg*, are the only *Counſellours*: but *Conſtantine* tryed his *Courtiers* fidelitie to him, by their piety towards God; but now a man truly religious, is thought vnfitteſt for ſtate affairs, a becauſe they cannot ſay he is an honeſt man; but with this conditio nall, if he were not a ranke *Puritan*.

a The Doctors reaſon.

The firſt part of this bold vntrue calumny, deſerueth rather the examination of a whip then of a pen, or of a pillory then of a reply; yet I wiſh that the fond foole, the Authour, ſhould know that his *Maieſty* hath moe, truly *religious*, *wiſe*, *learned*, *loyall Counſellours* and *Courteours*, then there be honeſt men *Puritans* of his opinion in the whole world, in which large *circumference* I doe verily thinke there is not one.

On the contrary, I may truly affirme, that there be few *Courts* or *Stateſmen* in *Europe*, or elſewhere can *paralell*, none exceed either the *fidelity* or *integrity* of thoſe in great *Britaine*: if all be not a like affected, or any, otherwiſe enclined, then human eyes can ſee, or the *wiſdome* of a *wiſe King* preuent, God muſt be their iudge, and their conſcience their witneſſe. A *runnagate* that hath put his hand from *Gods plough*, and turned *Quackeſaluer*, is not to cenſure thoſe whom he ought not to name but with honourable humble reſpect. The *brethren* of his owne *profeſſion*, whom he calleth truly religious, and whom in all his *applications* hee

This Lybeller was once a Miniſter, but did lately cõmence Doctor of phyſicke at Leiden.

think-

thinketh the only able men to rule both *Church*, *Court* and *Campe*, are thought vnfit (as he saith) for State affaires; To that part I answer, that euery good subiect hath great cause to thanke God that our *King* is more wise, then to admit any into his *Councell* or affaires of *State*, whom all men (besides themselues) know to be fairded with false colours of *religion*, and more fit to be *fagots* for *combustion* of *State*, then to be helpers in supporting the heauy frame of Empire; because diseases of this kinde are hereditary to most of this family, infusing from one to another, a taint or staggers in their vitall spirits, as if they were bitten with a mad Dog, which frenzie maketh them vnseruiceable, either in Church or Commonwealth, but specially to bee vncapable to bee vpon Councell of Kings, who are the onely barres that impeach their proceedings, for this cause they cunningly labour to induce the people to condole their yoke of obedience cast off such fetters, and purchase their libertie.

The reason which the Doctor giueth, is like his physicall receipts which trouble his patients more then the disease: for certainly, if we may call these *Puritans*, whom this *lybeller* esteemeth to be so; *King*, *Councell*, and *Court*, haue iust cause to take exception at the very name which is but a staine of *Puritanisme*; for my part, if it bee lawfull to iudge men by their actions: I may safely say, that he can neuer be an honest man to God and to his countrey, that conceiueth such damnable thoughts, farre lesse he that publisheth such hellish positions, and that besides all other poysonable trash euery where intermixt in this *Doctors bit-*

ter

ter pilles, this one *Colaquintida* so corrupts all his other drugs, that it proclaimeth him to to be an impudent rayler, a *Pseudo-puritan*, or rotten hearted *hypocrite*, and not a *Puritan*, of which number I wish my selfe, and all others to be, if humain infirmitie might aime at such perfection, so long as it is clothed with mortalitie.

But thus it falleth out, that as well the best men as their best actions set and performed, on the *conspicuous Theater* of the world, are alwayes attended and entertained with blacke detraction and calumnie, the deformed Brats of malecontents, ignorance or enuy, who loath the *Nectar*-like drops that fall from heauen vpon sweet flowers, and delight onely to sucke the poysonable iuyce of gall and wormwood.

Hence it is that factious spirits, violently *agitated* with outragious passion of *singularitie*, enuy, anger, desire of rule, and popular applause, are onely quiet in commotions, peaceable in tumults, happy in calamities, disaffecting no lesse *amicable concord*, then *regal* power and authoritie, thereby offring vnto Gods deputies and their iust commands, the pests and poysons of their infected and ill affected minds, imitating those barbarous nations, who in their sacrifices did offer the gall and vilest parts of their beasts. What can we call the malitious censuring of *sacred persons*, or designes, but a kind of *sacriledge* and *blasphemy*, both against God and Kings, of whom all discourse ought to be full of Religion, reuerence and respect? O mercifull God! what wit is able to sound the depth of those dangerous euils, whereinto the malitious

Strob. apud Plut.

nature

nature of *Schismaticall Sedition* vailed with religion, is able to sinke it selfe, rather then to acknowledge error in those things which it hath taken vpon it to defend, against the streame of publike resolution, ranked in the eyes of *singularitie*, with the most *tyrannous* gouernement that euer did see the Sun? Course of conformitie, pag. 88.

Miserum est peccare, miserius delectari, miserrimum excusare, & tum demum consumata amentia est cum ad studium malum opinio quedam pietatis accesserit.

The motto of *Iacke Straw, Wyat & Kett* was *vinat Euangelium*, & now the pretext of conscience is a cullour of disobedience to euery cashiered *Leuite* or ignorant *confistorian*, whose studies are by wresting Scripture to destroy vnitie, beget a schisme in the hearts of subiects, and make it their common place in writings, discourse, or in the Pulpit to leape from the liues of their flockes, to enueigh against gouernment, and presumptuously incroach without all reuerence vpon the affaires of Princes, as they were able to demolish the walles of the Church, shake the foundations of the State, and liue Libertines without controlement.

When authoritie commaundeth any thing that is to be presumed not against, but for aduancement of Religion, I would gladly know who is to be *iudge*, whether the things commanded be lawfull or not, or whether some *singular* contentious or malecontented spirits, transported with wrong ends, may oppose the Church in his *Manifestes* lawes, giuing life vnto them? If *Authoritie* at any time swerue from the strict obseruance of religion, in its owne integritie, in matters of discipline, that remissenes ought to incite Church-

men to deuotion and pietie, to explaine the ſenſe of Scripture with all humilitie, to acquaint as well *Princes* as people, with the will of God by preaching, to turne the wrath of God from them by prayer; that ſo obtaining a bleſſing vpon their labours, they may by practiſe confirme ſuch in the faith by their workes, as they haue wonne by their words to embrace and beleeue it.

Ex pede Herculem, the tree is knowne by the fruite, and not by the floriſhing ſhadowes of ſubſtance. Exclamation and railing, howſoeuer perſonated in religious habit, is not ſo much to the preſeruation of religion as the *Romans* did *ſuperſtitiouſly* imagine the *keckling* of *Geeſe* was to the ſafety of the *Capitoliums*. Contentious bitterneſſe is as oppoſite to the peace of the Church, as oyle to the quenching of fire. God is not in the bitter diuiſion or *alienation* of affections, nor in the raging fire of *ſeditions*, nor in the *turbulent tempeſts* and *whirlewinds* of *contradictions* and *diſcentions*; But *his bleſſed Spirit is in the ſweet gentle breath and ſtill calme winde of peace and concord.*

Ambroſ. ſerm. de obed.

If any man ſay, they are warranted by their conſcience, contentiouſly to impugne authoritie, *annull* the lawes of a free *Monarchy*, and make a *Metamorphoſis* of religion, at their pleaſure when euery miſconception tickleth their fancy: I anſwer that they balke the high way wherein they ought to walke, neglect the maine end at which they ſhould driue, and aime *obliquely* at priuate gaine, vaine glory, ſatisfaction of ſome baſe humour or paſſion. If our conſcience tels vs this or that, and cannot proue what it tells, but by

ſhifts,

shifts, coniectures & shadows, then it is not cõscience at least no true, but a lying conscience, that so misleads vs; no, it is rather our fancy, our peeuish preiudicate and forward conceit, which we are bound to resist and subiect our owne peruerse crooked will to the will of God; who hath *subiected* vs to lawfull *Magistrates*, whose hearts are so deepe and vnsearchable, by reason of the *multiplicitie* of affaires, and variable waies they are forced to walke for the weale of their people, that oft times when they seem to erre to these; who ought to bee holden in suspence, or that vnderstand not the language of State, their actions tels their wisdome to the world, as well in protecting their subiects within, as curbing their enemies abroad. In consideration whereof, the booke of publike determination once opened, euery *liege* man is to *acquiesse* therein; because Kings are Gods deputies to execute *iustice* and iudgement, and to leuell singular oppositions by lawes established; if they doe it not, the fault is theirs, to whom the prenention of contempt, or animaduertion into such lawes doth belong. Melanch. Epitom. Philos

When *Micha* will set vp an *Idoll* and assume a chamber worship to satisfie his erring conscience, the reason is subioyned, because there was no King in *Israel*, but euery man did what seemed good in his owne eies. *Conscientia non est contra scientia sed cum scientia*, our conscience must bee ioyned with knowledge, otherwise we *Idolatrize* vnto our owne hearts, whilst we obay an ignorant or erring conscience; howsoeuer it may seeme right in the eyes of *Scismaticks*, yet such a conscience is but a melancholy imagination or *ma-* Iudg. 17.5.6. Prouer. 14.12

Ienolent inuention, the end whereof are the wayes of death.

As the Lawes of God muſt guide our conſciences in matters of Faith: ſo the poſitiue Lawes of the kingdome muſt be the high way wherin euery good Subiect muſt walke, in actiue obedience, in matters not repugnant to that faith.

Againe, *Kings* are diſpenſators and diſpoſers of the law, but they are not holden to ſatisfie euery priuate contentious or curious head, which pretend conſcience for diſobedience, or anſwer euery delinquent with arguments; if they did ſo, their worke were infinite. It is ſtrange then in the eyes of ſound iudgement, that ſome rebellious factious ſpirits ſhould thus roare, range, & rage as if we had neither *Prince Prieſt* nor *Iudge*. The Apoſtles and Fathers obayed *Nero* a *Monſter* and *Tyrant*; *Dioclesian* a cruell *perſecutor*, and *Iulian* an accurſed *Apoſtate*. When there was not a Chriſtian King vpon earth, Saint *Paul* commanded *Titus* to *put the people in remembrance of their obedience to Princes and Rulers. Neque aliud remedium proponitur priuatis hominibus tirannis ſubiectis, preter preces & lachrymas & vitæ emendationem.*

There can bee no iuſt cauſe enabling ſubiects to arme againſt authoritie; becauſe a publike action muſt be warranted with a iuſt cauſe, a good intention, and lawfull authoritie; the laſt whereof can neuer fall into priuate hands, which are not to *vendicate* that *cognizance* which belongeth to the tribunall of heauen.

That tranſcendent *Maieſtie* by whom *Kings* raigne hath reſerued their *audis* to himſelfe, that they may be more

more carefull to keepe their accompts ſtreight and rule with iuſtice. The *Iura Regalia* of *Kings* are holden of heauen and cannot eſcheat to any earthly power, farre leſſe to a ſubiect. The Law hath two properties, the one to ſhew men what they ſhould doe, the other to puniſh the tranſgreſſors; the king hath intereſt in the firſt, but is not further ſubiect to the ſecond then to his *Soueraign* in *heauen*, whoſe deputie he is in this inferior *Orbe* of the earth. All *popular* commotions, vnreaſonable railing, vomiting of vnchriſtian ſcandall, *factious conſpiracies*, and treaſonable *practices*, are the badges of diſloyall and treacherous ſubiects, who ought to teſtifie the patience of true *Iſraelites*, and the obedience of true Chriſtians. *Arma mea preces mea, nec poſſum nec debeo aliter reſiſtere*, ſaith Saint *Ambroſe*. The *Apoſtle* tels vs, *That we are to doe nothing in the Church through contention or vaine glory, but that in meekneſſe of minde euery man thinke another better then himſelfe.* Phil. 2. 3.

Supporting one another through loue, endeauouring to keepe the vnitie of faith in the bonds of peace, doing all things without reaſoning and murmuring. Ephe. 4. 2.

For the end of the Commandements is Loue out of a pure heart and of a good conſcience, and of faith vnfained, from which things ſome haue erred and turned vnto vaine ianglings. Phil. 2. 14. Tim. 1. 5.

Now, in contempt of theſe Oracles of direction, the diſcourſe of religion doth ſo buſie the world, that it hath well neere driuen the practiee of it out of the world, where charitie and trueth haue onely their being in termes, as the *Philoſophers materia prima*. Epiſt. hiſtor. the word.

Religious diſcourſe is now ſo canuaſed in the mouth of moſt men, yea at the tipling table of euery Scoul-

ding Drab, vayled with the name of a *Sister*, that any man might resolue that tooke notice of their zealous discourse, *patheticall* griefes and not of their liues that there were nothing in their desires, but the purchase of heauen, and that they vsed the world as a reposing place towards their *celestiall* habitation; when on the contrary their actions tell the world that they are but *Comedians* in religion, whilst they act *diuine voice*, but in their liues renounce both their persons, and the parts they play. Curiositie, Singularitie, and Faction, are the three euill spirits that haue euer troubled the world, and yet rage amongst *Separatists* in our Northerne Climate, where, we may behold Curiositie by pestilent vapours ascending from prowd stomackes, make question of euery principle of receiued trueth: wee may see that Singularity apprehending the *Theorems* of Curiositie, will Iudge and rule all, and labour to steale mens hearts, and perswade their consciences, that they shall be like vnto gods.

Althus. Pol. c. 2.

Gen. 3. 5.

Who is so blinde that he seeth not Faction, as *Flagellum Dei*, striuing to arme Curiositie and Singularitie with power to afflict their Contradictors? These be the 3. corrupted springs that send out such *impetuous inundations* of strife, that labour to ouerflow, the peace of the Church and ingrosse Gods true worship to such prodigals that are not *initiate* in the first *elements* of *Christian* duties.

Bruc. lib. 35.

Phalautia, and *Phantasia* so swelleth their hearts with pride, and loade their heads with distraction that they run into desperate courses as *Furies*, neither regarding *Maiestie* nor *Lawes*, preferring confusion to order.

der, *Anarchie* to *Monarchie*, as if *Imperium in imperio quærendum esset*, a *Soueraigne* should be commanded by a subiect, or the body be aboue the head.

If any aske them by what warrant they doe these things, presently they apply all things spoken by *Nehemiah* and the rest of the *Prophets*, touching the repairing of the Citie of God or the walles thereof; as the Holy Ghost had meant to foresignifie, what euery Mercenary firebrand of their profession should doe or suffer, for whatsoeuer position without reason, and against authoritie, he taketh vpon him to defend; yea some impudent Stoickes amongst them will tel you, *who knoweth but they be the men?* In their ordinary discourse & *plagiarie pasquils*, they assume the titles of Gods persecuted *Saints*, the *secret ones* for whom God spared the world, *Gods elect vessels*, *his decre children* and the like attributes, rather beseeming the *Prologue* of *Miles gloriosus*, then to be the assumptions of sober Christians, but godly names doe not iustifie godlesse men, they are but vpbraided when they are honoured with titles whereunto their liues are not sutable. Many haue *Iacobs voyce* and *Esaus* roughnesse, words of pietie but actions of *Babel* and the pride of *Lucifer* in the *insatiable* aspiring to rule both *Church* and State, or bee gouerned by none of them; but it were good such men would consider that Sathan finds more difficultie in ouerthrowing a humble sinner then proud Saint.

Theft be the titles which Didoclauius giueth to his brethren euery where in his Satyres. Gen. 27. 22.

Tertul. de præscr.

If we looke vpon the peaceable conuersation of the most earnest *Champions* of *Puritanisme*, we shall finde their chiefe Treaties of peace are *extrema non media*, rather

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rather to continue the flame then quench the fire, and to encreaſe malice then to preuent miſchiefe. To leaue thoſe of the *Miniſtrie* that are ſo tainted with *ſophiſticated tincture* of *Pſeudo Puritaniſme*, and come to the laytie, either in the country or cittie that are ſquared by that frame, the moſt part of the firſt ſort (I ſpeake not of all) are rigorous *exactors* vpon their poore hunger-ſtarued tenants, not ſparing to ſucke their *blood*, grind their *faces* and expoſe them to the extremitie of *miſerie*, before they want the leaſt part of their rent, which the ground curſed for ſuch mercileſſe *oppreſsion* refuſeth to yeeld. If any man *deprecate* ſuch *crueltie*; their anſwer is ready, wee take but our owne, which God alloweth to euery man. If any ſtrange *beggar* cry at their gates, he muſt be ſent backe to his pariſh or to the ſtockes; but to acquit them of this inhumanitie, I wiſh that euery pariſh were able to maintaine their owne poore, and I commend ſuch *pollicie* as a *type* of good *gouernment*: yet, if ſometimes ſome *hunger-ſtarued beggers*, ſtraggle without their *pariſh*, I thinke it more charity to releeue their halfe famiſht life, then without Chriſtian compaſſion to ſend them away, or add *cold* to *hunger*.

Others, in Cities or Townes, knowne by the vſurped title of the *pure profeſsion*, are ſorted in *Lawyers Merchants, Mechanickes*, or vnder Officers of *commerce* the end of whoſe calling is, or ſhould be, by *commutatiue* iuſtice to ſupply the *neceſsitie* of each other. The *Lawyer* or *Aduocate* is truely to lay open the Law, for the determination of controuerſies and preſeruation of peace; neither wanteth the kingdome of *Scotland*,

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men both *religious* and learned of this ſort, but it is to be feared, that in it there be *Pſeudo Puritans* that hould *non eſt iuſto lex poſita*, as if there were not a Law for ſuch *Lawyers*, but that they may demeane themſelues, as if they were aboue the *Law*, and take what cauſe they liſt in hand though they know it to be vniuſt. Their office (ſay they) is not to iudge, but to pleade, and therefore they ſpeake with more affection and earneſtneſſe againſt the *truth* then for it; a good cauſe will ſpeake for it ſelfe, but he deſerues praiſe that maintaines a bad cauſe well: this is the way to make him famous, get Clyents, and ſo wealth. 1. Timot. 1. 9.

Although the Law limits takings, and cals the exceſſe *extortion*, yet the pureſt *brother* of this kind may take what fees he will: this *lex loquens*, or tongue of the *Law*, can tell his *Clients* that the intention of the *Law* is to limit men that they ſhould take no leſſe, and it confines ſuch that can get no more. In other *vocations*, ſuch as haue taken a *valuable conſideration* for their paines, are lyable to the cenſure of the *Law*, if they performe not their worke, yet theſe notwithſtanding their Fee, may ſpeake or hold their peace as they pleaſe: for though they haue two hands to take Fees on both ſides, yet haue they but one tongue, and that is double, which may giue councell to both, but cannot ſpeake bu for one at once. *Demoſthenes* had as much for holding his peace, as *Æſchines* had for pleading. The *doctrine* of *reſtitution* is a *Popiſh* point, and the name of *Catholike*, though in the Creed they cannot abyde. In all other things they like well to be *vniuerſall*, that is to be for euery man, or to bee for one

man, in one caſe, and againſt him in another, in queſtions of *reſemblance*. How can a brother of the *conſiſtorian congregation* walke wrong that hath the Law, the rule of equitie in his hand, & the *immunitie* of aſſumed *euangelicals* libertie? but the iſſue oft times declares that thoſe wayes are not right, and that *male parta, male dilabuntur*.

Next, let vs look vpon the *Merchants* & Tradeſmen the brethren of ſeparation, and we ſhall ſee that they propound priuate gaine to themſelues, as the maine end of their ſeeming deuotion; that vnder this couer they thinke it tollerable to cheat or couſen what they can, either by *ſophiſticated* wares, falſe weights and meaſures, or by any other cloſe deuice ſealed by yea and nay; becauſe it is a prayſe worth part of their trade, a *myſtery* of their profeſſion, without which they cannot be thought to be good husbands, or thought fit to deale in the world, and for warrant, forſooth they will tell you, with a whyning voyce, *Chriſt* commandeth *vs to be ſimple as Doues, but wiſe like Serpents*.

Mat. 10. 16.

They are ſtrict obſeruers of euery dutie in the firſt Table, which touch not the corruption of their profeſſion; but for workes of mercy commanded of the ſecond Table, they know not what they meane or perhaps thinke them *ſuperſtitious* though they heare God himſelfe ſay, *I will haue mercy, and not ſacrifice*.

Hoſ. 6. 6.

They wil not ſweare perhaps that is to open a ſin for their purpoſe; but if lyes wil ſel al their ill conditioned cõmodities, they wil let none lye bythẽ, nor none lye beyond them. In a word, they make no conſcience to gaine by whatſomeuer courſe cloaked with a faigned

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ſhow of deuotion. The reſidue of the life allotted to this ſhort taske, ſhould faile me, if I ſhould inſiſt vpon the *Antipathie* betwixt their profeſſion, manners, and life, or if I ſhould bring ſome of thoſe beſt-masked hypocrites vpon the Stage, I ſhould neede no other colours to paint them, nor penſill to delineate them, but their owne: but in diſtaſte of the lauiſh ſcandalous Tongues and corrupted Pens of moſt of their profeſſion, I will forbeare and hold it Religion, not to inſult ouer any mans *perſonall* infirmities; I loue better to *point* at publike *diſeaſes*, then to *launce* priuate *vlcerous* ſores. I haue no further ayme at any mans perſon, then may conduce to the truth of this Subiect, and vindicate wronged Innocencie from the inuenomed Shafts of forged Calumnie and Malice. I balke ſecret Conuenticles, *Loue-Feaſts*, Chamber-Exerciſes, gauding *Pilgrimages*, and *ſeditious* Exhortatories, more vehement then if *Turciſme* or *Iudaiſme* were ſet vp, and Religion layed at the ſtake. I could point at euery *Mirmidon*, as well in their *Presbiteriall* as *Conſiſtorian*, *Achilles*; at the Authors of the Inſtructions ſent to *Amſterdam*, for aduancement of the *Catilinarian* Workes of *Dideclamus Anonimus*, and *Philadelphus*; by what Conuoyes the brethrens Contribution was ſent, and who returned huge Volumes of *ſeditious Libels*, printed at a dearer rate, then the abaters would willingly haue beſtowed eyther vpon *Subſidie*, *Hoſpitall*, or other more *pious* vſes.

But I will not inſiſt vpon thoſe *cauterized* ſores,

whoſe inſenſible eſtates I ought rather to condole and ſollcite remorſe, then by vnfolding my knowledge, *animate* authoritie ſo much prouoked and contemned. Neither am I ſo vaine glorious apprehenſiue as to thinke my ſelfe able to raiſe the leaſt duſt with other feet then my owne, to worke vpon more excellent iudgements, or with my weake Oratory perſwade them to any courſe beyond their naturall inclination: but if I ſhould aime at what may bee obiected, I ſhould do no more then perhaps ſome would do, if I were arraigned at the barre of their iudgement.

Therefore, as it is no part of my ſecret meaning to draw any good ſubiect into contempt; ſo neither will I ſet any fairer maske vpon the face of this cauſe then naked trueth will afford. What I write is as far ſhort of that which I might write, as a ſhadow of ſubſtance, *ſeiſmaticall* opinions from trueth, bitter railing from Chriſtian charity, or a ſtopper of the ſhot which followeth. Military errors are euer dangerous, and oftimes irrecouerable, but diſcourſe curtailed or ſhrunk through want of inſtruction or meditation may bee regained by further ſearch, or lengthened vpon the tenter hookes of better opportunitie, without preiudice of preſent inabilities.

What encreaſe *ſeiſmaticall* talents haue yeelded, what confuſion of order, & breach of the ſacred bond of loue hath ſprung from theſe contentions, euery mans experience hath found; the authors haue beene blinded with the beames of *ſingularitie*, malice or ignorance, and the world with pretext of zeale, conſci-

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ence and deuotion: by them the ſheepe haue beene taught to deſpiſe their *Paſtors* & the hearts of their *Paſtors alienated* from the loue of their *flockes*. Such wrangling hath ſo *eclipſed* the face of *humilitie, charity* and common *honeſtie*, that moſt men are now ignorant, that the ſtorehouſe of the Church is full, when ſhe is rich in good works, and when Chriſt her ſpouſe is *fed, clothed*, and *viſited* in his hungry, naked, and diſeaſed *members*. Our vnnaturall diuiſions haue killed the very heart of deuotion, with-holden many zealous *Paſtors* and dutifull ſubiects from the building of the *Sanctuarie* and the publike ſeruice, or forced them with *Nehemiah* to build with one hand, and oppoſe the violence of theſe times with the other. The common people are ſo toſſed betwixt error and trueth, that their hearts are layed open, and themſelues made naked to receiue euery impreſſion of corruption and vanity. By reaping thoſe bitter fruites of contention. Separatiſts like *blind guides ſtraine out a Gnat and ſwallow a Camell*: they haue *left the weighteſt matters of the Law, Iudgement, Mercie and Fidelitie, theſe things they ought to doe, and theſe things whilſt they contend about, leſſe they ſeaue vndone*. But happyer ſhall they bee whom the Lord when hee commeth findeth doing thoſe things, then thoſe whom vnawares he ſhall ſurpriſe, *contentiouſly* diſputing, either about thoſe *curioſities* that are about heauen or vnder earth, *Res quam nec ſcire datum, nec ſcrutari religioſum*; or about the outward frame of diſcipline, and other friuolous queſtions ſo much *agitate* after publike determination.

Neh. 4.17.

Math. 23.24.

Flor. Scon. Embl.

In matters of the firſt kinde, we are rather religiouſly

to admite and reuerence thoſe myſteries and ſecrets of Gods counſel, which he hath not reuealed, the fondly to looke vpon that *Sun*, whoſe brightnes is able to dazle our eies, perhaps deprive vs of ſight, if we approch too neere to thoſe ſacred fires, whoſe ſcorching heate will rather conſume then cheriſh our cold capacities.

Vna & quidem maxime laudabilis audacia hic, nihil audere, vnum acumen nihil cernere, vna ſcientia nihil ſcire.

In matters of policie and externall gouernment queſtionable of the ſecond ſort, it hath beene the wiſdome of former ages to follow the wayes of peace, to honour, reuerence and obey, next vnto the voyce of God, the ordinances of the Church wherein they liued. *Si Eccleſiæ non audierit ſit tibi tanquam ethnicus & publicanus.* But now *Didoclauius* and his brethren thinke themſelues too glorious to ſtoope to ſo low an ebbe, and are ſwolne ſo high that the walls of ordinary riuers are not able to keepe them within their bankes.

But (glory be to God) there is no iuſt cauſe why any man ſhould hearken vnto the *ſciſmaticall* voyce of *exite*, or ſeparate from the *Church* of Great *Britaine*; euery article, of whoſe faith is grounded vpon the ſure *rocke Chriſt Ieſus*, and ſubiect to no battery; ſhe acknowledgeth no other ſupreame head but him, no other rule of *faith* but his *word*, no other *propitiatory ſacrifice* but his *death*, no *purgatory* but his *blood*, & no other *merit* but his *obedience*. *Nemo ſuper hoc fundamento aliud ponat quam quod poſitum eſt.* To this Church doth belong the couenant, the promiſes of *peace*, of *Loue*, of *ſaluation*, of the *preſence of God*, of his *graces*, *power* & *protection*.

1. Cor. 3. 11.

protection. We haue that Catholike Church which is founded vpon, and agreeth with the trueth of the *Scripture*, that antiquitie which agreeth with the verity of the *Scripture*, that number which worship *God* according to the rules of the *Scripture*, so farre as human infirmity can reach; we haue that succession which succeedeth in the trueth of doctrine deliuered in the *Scripture*, that *vnitie* which beleeues the *trinitie* taught in *Scripture*, & that *visible* congregation which is seene to *God* as he hath reuealed himselfe in the *Scripture*.

Our ceremonies *virulently* opposed by the *schismaticall* dregs of our owne separatists, other braine-sicke sectaries, or prophane hypocrites, are few, but *Minister* many instructions, neither burthning the Church with the multitude, or blemishing her face with the *superstition* of externall *rites*, in all which shee followeth her doctrine as the beames the *Sunne*, a shadow the body, or a line the *Center*. As in our Church the word is truly preached: so in euery circumstance of policie and discipline there is no *repugnancie* to that doctrine, or to that decency commanded by the *Apostles*.

In the whole frame of our externall gouernment *God* hath his true worship, *Princes* lawfull obedience, the lawes due respect, and *Pastors* beseeming reuerence. All our policy tends to the pure preaching of the word, right administration of the *Sacraments*, to the lawfull vocation of *Pastors*, charitable supplying of the poore, to the *sedulous* correction of manners, carefull remouall of scandall, and to the cherishing of *Christian vnitie*.

Thus

Thus hath our Church all the notes by which shee may safely walke in this doubtfull way of mortalitie, if some *personall* infirmities, or abuse of good Lawes, sometimes *eclipse* the dignity of offendors (as they haue done in the most pure *Church* is that euer was, or shall be, in the *Church* militant) they are by priuate weakenesse or omission, but not by generall institution and allowance.

In one word, our Church is euery way happy, if with all other blessings, her children may bee conioyned in *Feare*, *Loue* and *obedience*, as they are in one Lord, in one Faith, and in one Baptisme, that as the loue of Christ combineth them one way; so the communion of Saints may vnite them another way. For, what *Æsculapius* can cure that state, wherein euery singular spirit, factious fondling, or malecontented humorist, neither regard the face of *Maiestie*, the wisdome of *Councels*, nor their obedience to Lawes: but on the contrary, magnifie nothing but the abortiue births and firy oppositions of their fond conceptions; measuring all things according to the wilde and giddy apprehensions of their owne crazy braines, as if the sole skill of good gouernment had left her publike habitation to dwell retired with some few of a partie cullored liuery, some of whom doe not blush to perswade their ouer capable auditors, of such pleasing errors, that it is the speciall *illuminatiõ* of the *Holy Ghost*, whereby they discerne in the Scripture euery circumstance of their discipline, or other position, which others cannot: but such men would doe better, *not to trust to euery spirit*, because there are but two wayes where-

Ephes. 4. 5.

Epist. Ioh. 4. 1.

by the spirit leadeth men vnto all truth; the one extraordinary extending it selfe but to some few, and is now ceased; the other common vnto all that are of God.

To the first, by a speciall diuine excellency we call *reuelation*, and the second way is called reason. If the spirit by *reuelation* hath discouered vnto the separatists, the secrets of their discipline, and liberty of their lawlesse tongues and *lawlesse* pens, which are the *trumpets of sedition*, disobedience, malice and scandall, they must man and wife professe themselues *Prophets*; or if reason led by the hād of that spirit, they must for euery inuectiue, and article which they disperse and hold, shew some reason as strong as their *Satires* are bitter, or their perswasion earnest. It is not the fire of railing, or the *feruency* of perswasion, incensed by malice or passion, but the soundnesse of reason, which must declare opinions to proceed from the *Holy Ghost*, and not from *fraud* of that spirit, who is strong in illusions. They that take vpon them to impugne authority, are to sound themselues, and examine whether they be puft vp with pride, making their imaginations *Idols*; or whether they can proue their vocation as *Moyses* and *Elias* did, that hee that called them to so high a dignitie, may giue them power to approue their vocation, and *induce* the world to honour and reuerence them for their extraordinary workes and *supernaturall* vertues. Tertul. de prescrip. c. 30. 1. Tim. 5. 4.

But if *Didoclauius*, the *Patriarch* of *Pseudo-Puritanisme*, and other separatists of his profession, shew not

their vocation by other miracles and better reason, then by accurſed ſcandall, prophane cenſure, and *ſeditious* lybels, *quæ in verecundæ frontis nebulones olent* We muſt not take *Brightmans Apocalipſis*, *Apocalipſeos*, the altar of *Damaſcus*, and other the like *Chimeraes* of diſtraction or melancholie, and malecontented meditations for warrant. Becauſe all the gifts of Gods ſpirit doe ſo naturally tend to brotherly lone and common peace, that we haue iuſt cauſe to ſuſpect that if ſuch doctrine did proceed from Gods ſpirit, it ſhould bee deliuered in ſober, calme and peaceable manner, according to the inſpiration of Gods ſpirit, and not in bitterneſſe of railing and lybelling.

Melle prius quam felle tentanda ſunt euangelicæ curationes.

Other *Simbols* of paſtorall vocation there be, as *perfect zeale, right knowledge, a good conſcience, not to bee railors, contentious*, and *authours of diuiſion, to be patient in perſecution*, louing the *vnitie* of *brotherhood and deputed to death*. If with any part of the former, and this ballance of the ſanctuary, the life, doctrine, and pretended zeal of our Separatiſts agree, let al of ſound iudgement follow or fauour them as they finde cauſe.

I haue not ſwerued from the trueth in the leaſt circumſtance thereof; or if I would, the *recent* actions which I oppoſe, will not ſuffer me to belye the authors. If I haue exceeded my intended breuitie, the intricacie of the ſubiect will free mee. If I haue beene conſtrained rudely and diſorderly to heape together this diſcourſe in a ſhorter ſcantling, then the mul-

multiplicitie of aduerſe calumnies require, I hope I ſhall finde a time to ſupply that neceſſitous eſcape. If my rough hewne diſcourſe ſeeme ſomewhat harſh to the delicate eares of ſeparation: Saint *Ierome* will anſwer for me, That againſt *ſchiſmaticall* inſolencie no cenſure can bee too ſtrict, or expoſtulation too ſeuere.

If all that I haue ſayd bee conferred with the leaſt impudent *perſonall* aſperſion of thouſands, vomited by thoſe firebrands, whom I haue ſlightly ſhadowed and delineate, my ſtile will proue more ſmooth then ſuch helliſh practiſes deſerue, or common patience allow; and ſo I come to my three-fold aduertiſement.

FIrst then to come to you (my Lords) that are *Bishops* and *Rulers* by place in the Church of *Scotland*; I neede not to call to your memorie, that you are the *Sickles*, vnder your Soueraigne, to cut downe euery Weed in the Garden of the Church, the *Snaffles* to bridle *Schismes*, and the *Centinels* to foresee *ne quid detrimenti Ecclesia patiatur*. You know well, that your Authoritie is to cut off the head of this *Hidra* of *Division*, which springeth vp with such *violence*, that your care and vigilancie is, so farre as may be, to ease his *Maiestie* of those *Tumults* wherewith he is dayly so much infested; that you are as well to defend euery *Breach* in the *walls*, as *Rupture* in the bodie of the *Church*; and that euery escape of *Omission* in your places, is no lesse lyable to *scandall*, then faults of *Commission* in your *persons*. Your *Innocencie* is much wronged by *Didoclauius* and his brethren *Separatists*, who labour as well by all such secret *practises*, as by publicke *Satyrs*, at home or abroad may draw your *Authoritie* or *Persons* into *contempt*. But *my hope* is, that your long patience will call to your consideration, that the wisedome of good Gouernment looketh euer exactly at first into the transgression of those Lawes that are to be obserued by future Ages, and that *Clergie* and *Learning*, *Magistracie* and *Lawes* are so chayned together, that as without *Learning* the one cannot be instructed, so without respect

to

to *Lawes*, *Magistracy* walketh without attendance, and is rather a *title* of *honour* then a *frame* of *obedience*. As we doe not more reuerence and adore God in the stupendious architect of the *world*, then in the wise conduct of it. So doe wee not more admire Magistracie in the compassing and composing the extent of their gouernment, then in the prudent administration and preseruation thereof, from iniustice, violence, sedition, faction and dissention the *earthquakes* that remoue it from the *Center*.

There is no possible way vnto peace and quietnesse vnlesse the probable voyce of euery entire societie or body politike ouer-rule all priuate opinion of that same body. *Councels* are to no purpose if once their determination set downe, men may afterwards defend publikely their opinions. As these things which the law of God leaueth arbitrary, are all subiect to the *positiue Lawes* of the *Church*, and to be vsed till like authority see iust & reasonable cause to alter them: so these Lawes of the *Church* abridge priuate mens libertie in such things that are not dissonant from the Lawes of God; if it were not so, we should ouerturne the world and make euery man his own commander and Iudge. These considerations I leaue to your fatherly care, if I haue said too much, or to little purpose; it is, because I can doe nothing but tattle; but if I were able to do more, I would doe it, that our diuisions might not be tanld in *Gath*, nor our nakednesse published in the streets of *Askelon*.

IN the ſecond place, I come to you of the Miniſterie of *Scotland*, or elſewhere within his *Maieſties Dominions*, that are *Lanternes* of direction vnto your followers: To you that thus frame the peoples hearts, and on whoſe ſhoulders lyeth the burthen of this cauſe, which ſo troubleth the common Peace.

I beſeech you lend me patient hearing to that which in few wordes I ſhall deliuer vnto you from my ſoule, and in the ſinceritie of my heart, and whereof I hope you will iudge more charitable, then to thinke that you reade the wordes of an aduerſarie againſt that Truth which you ſay you profeſſe, but of one that deſireth to embrace the ſame Truth with you, if it bee Truth. Although I be not of the Tribe of *Leui*, yet am I of the Tents of *Sem*: Regard not then who it is that ſpeaketh, but weigh the truth of what I ſhall ſpeake.

Firſt, if without fore-ſtalled or preiudicate affection you will truely examine that ſame externall Gouernment eſtabliſhed (which you oppoſe) you ſhall finde it ſuch, as neither the Law of God or man, hitherto alleadged, are of ſufficient force to diſproue your obedience thereunto: but on the contrarie, that the Frame of that Gouernment which you maintaine is inſufficient to eſtabliſh any well affected Conſcience, ſo long as it oppoſeth the current of lawfull Authoritie: Neither in all your impartiall enquirie ſhall you finde one cleare proofe whereby it may bee demonſtrate, that your Oppoſition is not by miſ-conception and error named the Ordinance of IESVS CHRIST.

Though

Though you much vrge *Apoſtolicall* imitation, yet my hope is, that there is none ſo obſtinate amongſt you, but will confeſſe, that many things of the ſame nature were harmeleſſe in the *Apoſtles* times, which now would prooue impoſſible, or *ſcandalous*; as the adminiſtration of the *Euchariſt* after ſupper, waſhing of feet, *oſcula ſancta*, the *communitie of goods*, *the feaſts of charitie*, *manuall exerciſe*, and the like; whereof, ſome, many yeares after were retained in the Church, and now vpon good conſiderations, are remoued, and other things eſtabliſhed, which the former times could not haue, and are more fit for the Church of Chriſt, then if for conformities ſake to thoſe times, they ſhould be taken away. Or if a neceſſitous imitation of *Apoſtolicall* times, ſhould be yeelded in the externall gouernment of the *Church*, all the *paſſionate exhalations* of *Dideclanius*, and the like diſturbers of *State* combined with your beſt reaſons, will neuer be able to proue that your compleat form of diſcipline, was wholly practiſed in any age but in this, which for *inſolencie* and *contempt* may bee called the worſt, or that it is otherwiſe warranted but by maruellous poore coniectures and wreſting of *Scriptures* to *ſingular opinions*.

Therefore giue me leaue to intreate you by that *humilitie* which is the *crowne* of well *affected Chriſtian minds*, by the obligation which you owe vnto the peace of the *Church*, by the care of your owne *ſoules* and ſaluation of Gods people committed to your charge, that (beſide many other important conſiderations) you will lay before you the neceſſitie of vni-

tie

tie and *inteſtine* tranquillitie at this time, when now or neuer your allegeance challengeth your loyalty and vnited forces.

Animos veſtros communne iungat periculum, ſimulat as poſt ſit, ne tum denique veſtra intelligatis bona, cum quæ in poteſtate habetis ea amiſeritis.

Meditate deepely with your beſt recollected ſences, that if his *Maieſtie* ſhould now cherish in his owne boſome the leaſt Coale of *home-bred ſeditions*, that might obviate the ſucceſſefull iſſue of his iuſt and *holy deſignes*, the World might iuſtly take notice, that his Royall prouidence is farre ſhort of that care which ſo long hath vpholden the moſt peaceable Gouernment that any Age can *paralell*.

Epiſt. Mirror of holy Warre, dedicated to the high Court of Parliament of England.

Call to minde, that as God hath giuen him a wiſe and vnderſtanding heart, to iudge betwixt *good* and *euill*, ſo hath he giuen him a ſtrong Arme, to caſt out from his people *euery root that bringeth* forth *Wormewood* and *Gall*. He needeth not a *Speculum belli ſacri*, or a Looking *Bable*, to informe him, that the open enemies of *State* are quickly diſcouered; but the *Mothes*, *Cancers*, *vlcerous ſores*, and *Hecticks* ariſing from *ſeditious* ſubiects, are ſeldome ſeene till they be paſt cure, and become the ſpoyle of State, and opprobrie of *Stateſ-men*. Neither is hee ignorant, that whatſoeuer ſubiect repineth againſt iuſt *Lawes*, or incroacheth vpon the *Regalities* of the King, either ſeeketh to weare his Crowne, commaund it, or to diſclayme his allegeance.

Thinke not then, that a King ſo religiouſly wiſe, for ſatisfaction of fond icalouſies (which hee hath further

ſecured

ſecured then modeſtie or reaſon could haue entreated, farre leſſe importuned) will re-eſtabliſh a confuſed *Anarchie*, or giue way that an *Oligarchie* of Elders, compoſed for the moſt part of *ignorant* and *mutinous* members, ſhall be the *Lesbian Rule*, to *ſquare*, *iudge*, *direct*, *gouerne*, and be the *Dictator* of *Church* and *State* at home and abroad. As his *Maieſties* long experience hath taught him, that ſuch tumultuous *Councels* of orderleſſe *partie* are the diſ-tuned ſtrings that marreth the *Harmonie* of the *Church*, and diſturbe the quiet of the *State*; ſo in thankefull acknowledgement, that God hath beene ſo *propitious* vnto him, in giuing him an *vnderſtanding heart*, endued with *prouidence*, *prudence*, *moderation*, and *goodneſſe*, whereby hee hath happily diuerted and diſperſed all *malevolent aſpects* of *diſaſterous ſtarres*, which haue threatened the leaſt eclipſe of the *ſunne-ſhine* of thoſe peaceable dayes which wee haue ſo long poſſeſſed, hee can doe no leſſe then continue his former care, and prouide for the ſafetie and bodie of his *Empire*, that euery good ſubiect may ſleepe in his Watchings, and reſt in his Labours.

Adde to theſe Conſiderations, that his *Maieſties* white *Colours* haue long attended your *ſubmiſſion* at the Gates of your *Rebellion*; if his *approaches* draw neerer, who knoweth what may follow? An aduiſed *Fabius* is no leſſe to be feared then a fighting *Marcellus*. True *wiſdome* knoweth as well how to *ſacrifice* at the *Altar* of *Mars*, as to offer in the *Temple* of *Minerua*, and is no leſſe ſeene in the *Myſteries* of Warre, then in the *Counſels* of Peace. Sometimes the day

that beginneth with *Sonne-shine*, endeth with *Stormes*, and some who now refuse to sing *Gloria Patri*, perhaps hereafter may be taught a Lesson of obedience, *Sicut erat in principio*. You cannot iustly complaine, but that *patience* hath beene admirable, which hath giuen way to those violent Spirits, whose *actions* now shew, that without pulling of them vpon their knees, they can be hardly reduced to order: but if others be wise, they may make good vse of such madnesse.

Some of this pure profession hath bin lately so mad, as to impugne that Gloria Patri should bee read in the Church Liturgie, or sung after the Psalms

Optimum consilium alienæ frui insaniâ.

It is bad policie to let danger knocke at the doore, and it is a worthie saying beseeming a *Statesman*, That solid and grounded courses which keepe dangers aloofe, are better then fine shifts and deliueries, when they are neere.

L. Verul.

I will not act the Ciuilian, in resoluing whether or not Conspiracies, entertainment of intelligence for Faction, priuate Conuenticles inciting Commotion, or the abaters and *Ministers* of instruction to treasonable attempts, be within the compasse of Treason; because it is euident by our auncient and moderne Municipall Lawes, which are, or ought to be the bridles to breake and curbe vnruly *Colts*.

Damb. in caus. Crim. Dec. lib. 7. Farin. Bod. de repub. Iac. 1. parl. 2. c. 43. Iac. 5. parl. 6. c. 83. Iac. 6. Parl. 8. c. 134. Parl 10. c. 10. Parl. Parl. 14 c. 259. Ed. 1. an. 3 c. 25. Hen. 8. an. 37. cap 10. Phil. and Mar. an. c 3. Eliz. an. 1. c. 7.

If a friendly interest might haue place, I could wish, that such of you as know the danger to which you are lyable, should appeale to a Pardon in mercie, by tendering your obedience to conformitie, whilest you haue time, and not to stand to a tryall in *Iustice*, when perhaps it will be too late for those *Royall Offers* and *Remonstrances*, so oft reiected, to yeeld to those *Metaphysicall repining Spirits*, who can

discerne

diſcerne the face of the skie, but cannot diſcerne the difference of times, or their owne danger, when deſtruction like *Damocles* ſword hangeth perpendiculer ouer their heads.

It is obiected by *Demades* againſt the *Athenians*, that they neuer intreated for peace, but in mourning gownes, that is after great calamitie in warre. After wit is oft times bought at a deere rate by the diſloyall children of pride, *ſingularitie* and *diſobedience*.

In nobis id verum quibus hoſtis in latere, & non tantum ad Portas Hannibal, & tamen dubiâ fortuna litigamus.

It cannot bee expreſſed how much it greeueth the heart of euery ſober Chriſtian, that *ſoueraignitie*, *Magiſtracy*, and things of ſpeciall *excelleney* ſhould be thus bitten at by men ouerflowing with peace, whom God hath endued with graces of wit and learning to better purpoſes; and that gentle admonitions which ought to reforme them, doe but encreaſe their obſtinacy, and are occaſions of labouring more earneſtly to entangle vnwary minds in the ſnares of their opinions.

Gens hominum fertur rapidis obuia fatis.
Incerta ſui, ſtigiaſque vltro quærimus vndas.

There is none ſo ignorant amongſt you, but knoweth *vos eſtis dii*, is a prerogatiue or *ſummum imperium* giuen to *Kings*, and *eſtote ſubditi*, a command of obedience, telling ſubiects, that as the hand muſt wither that toucheth: *ſo the tongue muſt fall out that taxeth the Lords annoynted againſt whom the very Angels of heauen giue not railing iudgement before the Lord.*

Epist. Iud. 1. 9. *when Michael the Archangell desputed with Sathan the Prince of darkenesse about the body of* Moses; hee durst not blame him with cursed speaking, but sayd *increpet te dominus, the Lord rebuke thee.*

In the old Testament Kings were directly gouernours ouer the Church; they did purge corruption, reforme abuses, brought the Arke to her place, builded the Temple, dedicated the same; and renued the couenant betwixt God and the people. To these actions their titles giuen by the Almighty are sutable; *They are called the sonnes of the most high, Gods, Angels of God, nursing Fathers of the Church, and the Lights of Israel.*

1. Sam. 6.
2. Reg. 16. 3. 8.
Esay 49. 23.
Tit. 1. 3.
Rom. 13. 1. 2. 3. 4. 5.
2. Pet. 2. 13. 14.
Mat. 22. 21.

In the new Testament, obedience to Princes is euery where inioyned, and euery soule commanded to be subiect to them for conscience sake; in the whole booke of God they are *vindices vtriusque tabulæ*, by commanding due obedience to be giuen to Gods cõmandements, and in giuing life to the ordinances of the Church by their ciuill sword. Both diuine and human lawes enable *Princes* to preuent confusion of opinions and *scismes* that infect the world with *Atheisme*, and ouershadow the face of *Christian* simplicitie with selfe-conceit, schoole subtleties, vaine babling, and opposition of science falsly so called.

August. Epist. contra Donat.
Tim. 6. 20.

It is a fond arrogant presumption to intrude euery singular conception vpon the Church, by railing and malitious aspersions, and not by modesty and reason, by which only diuine trueth will issue and be brought to light. All contrary factious practises, tumultuary motions, and *virulent* inuectiues, haue euer been condemned as arch policies to *animate sedition*, and giue the

the *vulgar people* heartning to make God the authour of rebellion, and themselues his deputies in the execution.

This assumed liberty dayly beaten in *popular eares* isonely a *Circean song*, rather beseeming the *hoords* of *Tartarians*, then commonwealth of *Christians*, a *paradoxe* in which all *Princes* haue interest, and an *insolency* incredible to posteritie, if euery *Aristarchus* may censure, euery *Gracchus* giue sentence, or euery subiect sit in iudgement against *soueraigntie*.

They are bad *States-men* that vniustly take from the subiect to add to the *prerogatiues* or *reuenues* of *Kings*, thereby they weaken *soueraigntie*, depriue it of the loue of the people, make the life of it troublesome and subiect to diseases: but you like worse *States-men*, touch the string of *soueraignty* with too rough a hand, or rather breake it in pulling the natural feathers from it, to enlarge *popular* libertie.

In aduancing this *Anarchy*, you open a dore to all manner of euils, which with licentiousnesse and disobedience rush into the commonwealth and make the great *frame* of *soueraigne Empire* vnproportionable, vncomely, and altogether vnseruiceable, either for restraint of vice, aduancement of vertue, or for vniting of inward power against forraine force, which are the main ends of *royall institution*. The large and sure point of *mediocrity* is lost in the narrow compasse of your *singularitie*, wherein few or none haue euer found it; for, if affaires bee not euenly ballanced without approach to extreames, *Church* or *State gouernment* may

erre vpon either hand, and so fall into an *anarchy* or *tyranny*.

Fata si liceret mihi
Fingere arbitrio meo
Temperem Zephiro leui
Vela, ne pressa graui
Strepitu antenna tremant
Tuta me media vehat
Vita decurrens via.
Quicquid excessit modum
Pendet instabili loco.

As *wisdome* is the *sacred* worker of all things: so is a modest *carriage* one of her chiefest effects, arming the possessors with a wel composed orderly modestie, as well to euconnter the secret *Ambuscados*, as open assaults of *aduerse accidents*. Neither doth *wisdome* florish in any thing more then in the *religious mutuall chast amplexures* wherewith *order*, *vnitie* and *loue* imbrace one another, perfuming *heauen* and *earth* with a *delicious fragrancy*, which *shineth* like a *resplendent light* in the *firmament* of the *Church* and common wealth.

Hieron. ad Damasc. *Si quis in hac arca non fuerit, peribit, regnante diluuio; si quis extra hanc domum agnum comederit prophanus est.*

The sweetnesse of *Musicke* hath mastered mens fiercest affections, and it is wittily *emblem'd*, that *harmony* caused the stones of *Thebes* ioyne themselues in vniforme proportion of building.

If you picture or present to your selues, the excellent blessings that will acrue to the cause of *religion* by the *vnanimous ioynture* of all true professors, certainly you shall at once in the same measure graue in your hearts

hearts a *religious reuerent reſpect* towards that ſacred bond of *vnity* and *loue*, ſo much diſtracted by paſſionate *diſtempers*.

There is nothing more contrary to religion, then that orderleſſe *anarchy*, *ſedition*, *calumny*, *ſtrife*, *enuy*, & *malice*, the *rebels* of heauen incenſed by *contention*, ſhould be entertaind as moſt welcome gueſts to thoſe who aſſume the ſole title of purity. But if you wil haue the world to be the *Theater* of your *praiſes*, or dignifie your deſert with ſo *glorious titles*, conſort your *loue*, *charitie*, *wiſdome* and peaceable *conuerſation*, with thoſe attributes wherewith now your actions ſhow you but hood-winke the world.

In your long digging the barren deſolate and vnfruitfull quarry of *diſſention*, you haue gotten nothing but vnſeruiceable *ſtones* for the *ſanctuary*, and *rubbidge* of *ſcandall* for your ſelues: but from the rich *mines* of *obedience*, *peace* & chriſtian *ſociety*, you ſhall reap a *golden harueſt* of thoſe *fruits* of our *faith*, which are onely able to direct vs towards *heauenly Ieruſalem*.

O! then cal your actions to a reckoning, examine the cauſe you haue taken in hand, laying aſide that bitternеſſe of *gal* wherewith hitherto you haue ouer-abounded, and with meekneſſe ſearching the trueth.

Thinke you are men and may erre. Sift impartially your owne hearts, whether it be force of reaſon, or *vehemency* of *paſſion* that feedeth your opinions.

When you diſcouer the *trueth*, ſeeke not to couer it with gloſing *deluſions*, but acknowledge the greatnes thereof, and thinke it your greateſt victory when the ſame ouerruleth you. Deceiue

Deceiue not your ſelues, by thinking, that ſtaying in your owne Countrey you may as well ſhake off your alleageance, farre leſſe inueſt your ſelues in *ſouerayigne Power* (which is a Note aboue *Ela*, ſet to the Tune of *Iohn Knox*, *Geneuating* in a wrong *Diapaſon*) as ſome by running to *Amſterdam*, make themſelues *Libertines* and *Ciues alienæ Reipublicæ*, to their ſhame.

If others *Separatiſts* will follow their Sent, or if perhaps their further contempt procure them a *Mittimus*, or *ſafe conduct* thither, certainely the *Church* will be eaſed, and the *State* disburthened of thoſe vnquiet Spirits, whoſe enſuing miſerie will make them *ſenſible* of their vnaduiſed choyſe, in leauing Gods people committed to their charge, and in proſtituting themſelues (againſt eyther conſcience, or wiſdome) to bee ſlaues, at leaſt conſorts, to the impure Luſts of *Iudaiſme*, Sectaries, or *Schiſme*.

Neyther is it to be feared, that the *Nurſeries* and Schooles of Learning in Great *Brittaine* are ſo barren (as *Didoclauius* impudently vpbraideth them) that they cannot ſupply the *Miniſterie* with *Paſtors* euery way as able, and in the point of conformitie to Gods Ordinances, more fit to be Labourers in the *Lords Haruеſt*.

In your ordinarie diſcourſe, and in that *poyſonable Libell*, falſely entituled, *The Speech of the Kirke of Scotland*, you deſire to haue a hearing; that by reaſoning, matters in queſtion may be determined, and that the Lawes alreadie made may ſleepe, and haue no power ouer you, till publikely you eyther confeſſe

your

your error (which is *Æthiopem lauare*) or by ſound reaſon draw others to your opinion.

If it might pleaſe his *Maieſtie*, vpon whoſe approbation the matter dependeth, to *condiſcend* ſo farre, the cauſe of the *Church* maintained is ſuch, that it needeth not to ſhun any triall but rather appealeth to any *ſolemne* conference, where in quiet orderly ſort, reaſon and not confuſed voyces of preiudicat opinions might haue place.

But certainly, according to the reach of my ſlender iudgement, your deſire in this, is, but a gliſtring ſhew to dazle *poreblind eyes*, and altogether *diſſonant* from reaſon, that (laying aſide the *concourſe* of deuided minds in thoſe aſſemblyes, which hitherto haue beene found fruitleſſe) lawes once eſtabliſhed, which ought to exact obedience and conſtraint thereunto, ſhould ſo farre ſtoope from taking effect vpon you, till ſome *diſputant* can perſwade you to conformity; or that publike edicts receiued ſhould ceaſe to bee executed, in caſe this or that priuate perſon, led by ſome probable conceit ſhould make proteſtation againſt them.

There was neuer yet any thing ſo agreeable to reaſon, which hath beene free of oppoſition: for this cauſe it is a maine end why *Counels* are aſſembled, that by ſentence of iudgement they may determine thoſe ſtrifes that *diſputes* can hardly doe: our nature is ſoe loaden with wilfulneſſe and ſelfe conceit, that there is ſmall hope, matters of this quality will haue any quiet end, vnleſſe *definitiue determinations* giuen, may ſtand and enforce a neceſſitie of ſilence thereafter.

Your owne *Patriarch Didoclauius* telleth you, that by royall permiſſion you haue celebrated moe *Concels* in 60. then hath bin in England theſe 300. yeeres.

In Eccleſia Scoticana vbi nulli erant Epiſcopi aut Metropolitani plura Concilia Nationalia à prima reformatione celebrata ſunt quam hos annos 300. *in Anglia prouincialia, vbi Archiepiſcoporum longam & interruptam ſeriem iactitant.*

Altar. Damſc. pag. 58.

What hath beene the fruit of all thoſe Councels, I haue alreadie told you, and euery weather-beaten Schpheard can tel you that they were either the *Vshers* to ſtormes, or the Stage whereon they were acted?

What hath beene his *Maieſties* pious indeuours in thoſe aſſemblies for remouing many needleſſe queſtions amongſt you, wherewith publike peace hath beene diſturbed, none knoweth better then your ſelues; or with what baſe ingratitude his royall fauors hath beene repaied, (to inſtance one for all) the inſolent practices of ſome of you ſince his laſt beneuolence, for your competent maintenance, will witneſſe. Yet doth his *inuincible* clemency (a thing admirable to humane eyes) continue rather willing to regaine you, then to make you the ſubiect of his iuſtice.

Magni ſcilicet animi eſt iniurias in ſumma poteſtate pati.

Nec quicquam glorioſius Principe impune leſo.

Since *Heauen, Earth*, your owne *Soules*, the teſtimony of your friends, & the fruits of your labours beare witneſſe againſt you, here is no reaſon but that ſame authoritie which you vſurpe, may be maintained by the ouerthrow of ſuch as by further contempt conti-

nue insensible of dutie or fauour. Men seldome kicke at prickes without harme, or dance in Nets not seene; your proiects run *byas*, your policies are discouered, your *Machinations* are layed open, and for ought that can be seene, nothing resteth but expectation of your speedy amendment, or of *condigne chastisement* for offences of so high *qualitie*. *Rebellio in Principes conatus irrito imperia semper promouet.*

If these considerations may moue you, it will bee a great ioy to me, and farre greater benefit to you; no lesse in regard of your *spirituall* then *temporall* condition; if it happen otherwise, remember that I haue discharged my conscience in so hard and stiffe-necked an age, wherein *Pride*, *Singularitie* and *Contention* rage against *Humilitie*, *Vnitie* and *Christian Societie*.

The neerer things come to their *Center*, they moue the faster, the neerer the *Sun* approcheth the *Zenith*, it is the hotter, and when lewd *misdemeanours* are at full height opposed against *Vertue*, an *eclipse* or totall *subuersion* must follow.

LAstly, as a feeling Member of common Danger, I arriue at the *Hauen* of all good Subiects, at whose Gates the *Contagion* of *Schisme* hath not yet sought shelter, as well in all dutifull affection *congratulating* your by-past constancie, as soliciting your wonted obedience to *God* and his *Vicegerents*. *Gods* manifold blessings inuite you to the one, the long peace which you haue enioyed, enioyneth you to the other, and the remembrance of both, challenge on your part thankefull hearts, modest

tongues, and reciprocall obligation for ſo high binding fauors.

If you will follow the light of ſound ſincere iudgement, without *cloud* of preiudice or miſt of paſſionate affection; remember that the bonds of Chriſtian vnitie are ſo to be maintained, that the bonds of humane ſocietie be not diſſolued.

If you will winde vp all your Ends vpon this Bottome, follow not ſuch Guides as lead you from *Ieruſalem* to *Samaria*, from the *Mountaine* of *God* to the *Valley* of *Benhinnon*; neyther affect ſuch *Quackſaluers* as inflame your wounds with bitter waters of *Aderibahe*, when they ſhould annoynt them with ſweete balmes of *Gilead*: Make a concord of diſcords, an vnion of diuiſion, and contend religiouſly for good life, peaceable conuerſation; and by excellencie of Learning, who ſhall doe moſt good in Church and Commonwealth.

Let true humilitie kindle heauenly zealous ſparkes of *Loue* in your hearts, to the encreaſe of *Vertue*, that the higheſt reach of your *ambition* may be to glorie in your ſeruice to *God*, and to be eſteemed good ſubiects to the *King*.

Lay you *Prayers*, *Humilitie*, and *Patience* vpon the *Altars* of *God*, againſt *Curſing*, *Pride*, and *Furie*; and on whom he ſendeth the true fire of *zeale*, to the confuſion of *ſinne*, let that be receiued.

Suffer not the ſeameleſſe Coat of your *Sauiour* to be any more cut in pieces; *Vnitie and diſcord will not abide in Noahs Arke, and Chriſt will not be diuided.*

Let all bitternesſe and anger, and wrath, crying and

euill

euill speaking be put away from you, with all malicious- Ephes. 1. 31.
nesse.

That you may be pure, blamelesse, and the sonnes of Phil. 2. 15.
God, in the middest of a naughtie and crooked Nation, a-
mongst whom you shine as Lights in the world.

But if you haue bitter enuying and strife in your hearts, Iam. 3. 14.
reioyce not, neither be lyars against the truth.

This wisdome descendeth not from aboue, but is earthly, Ibid. 15.
sensuall, and deuillish.

For where enuie and strife is, there is sedition and all Ibid. 3. 16.
manner of euill workes.

Be not stumbling blockes to your friends, nor *Tro-*
phies of *Triumph* to your enemies, or like Water-men looking forward, but rowing backward.

Doe not curiously prie into the Mysteries and Ca-bale of Princes, which are so vnsearchable, that without touch of disloyaltie or admission they are not to be approched by subiects, in whom it is contemptu-ous loosenesse to be more apt to censure things that are best done, then willing to vnderstand the reasons why they are done.

Aspire not with *Adam* to eate forbidden fruit, in giuing hearing to such *Serpents* as pleade religious Genes. 3. 6.
showes, but are farre from Religion in their hearts: but looke rather what you should doe, then be readie to *applaud* the faire colours of foule Errors, or the gli-stering showes of such whited *Tombes*, on whose fron- Matth. 23. 27.
tispeece thinke you see written,

——*Pulchra laterna*
Da mihi fallere sanctumque videri,
Noctem peccatis & fraudibus obiice nubem.

If your ſtudie be thus to *Vnitie*, *Loue*, *Charitie*, *Sincerities*, and *Obedience*, your *Glorie* ſhall *ſhine* in your *Faith*, your *Faith* ſhew in your *workes*, and *Mercie and Truth ſhall meet in your lines*: ſo ſhall your ſtrength neyther conſiſt in the diſ-ioynted *Bones* of *Diſloyaltie*, or in the ſtrengthleſſe *ſinewes* of *Sebiſme*, *Diſobedience*, and arrogant *Preſumption*, the rootes of auncient and preſent *Diſtempers*; but in the ſtrong *Armes* of your dutifull *allegeance* and humble ſubmiſſion to the pleaſure of that great *Maieſtie*, who in his owne time, to his *Glorie*, your comfort, and terror of all contrarie *Power*, will vnite euery member of his *glorious Bodie*, or in the ouerthrow of *Korah* waſh away euery *Spot* in your *Garment*, *diſſipate* euery *Cloud* that obſcureth your *Light*, *eradicate* euery fruitleſſe *Tree* in your *Garden*, calme the raging *Waues* of foaming *Seas* and *tempeſtuous winds*, that with-hold you from your *Hauen*, and to fixe euery wandring *Starre* in your *Horizon*, that eyther in *Mercie* or *Iuſtice* his great Name may be glorified, the vnitie of the Church may flouriſh, and obedience to ſupreame Powers encreaſe.

FINIS.